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BIOGRAPHY.

BIOGRAPHICAL NOTICE OF
REV. PHILIP M. WHEPLEY,
PASTOR OF THE FIRST PRESBYTERIAN CHURCH
IN NEW YORK.

From a Sermon preached in that Church
on the 26th of July, by the Rev. Gardiner
Spring, D. D.

THE REV. PHILIP MELANCTHON WHEPLEY was the son of the Rev. Samuel Wheelpley, a respectable clergyman of the commonwealth of Massachusetts. He was remarkable from the first dawn of his boyhood, for an early maturity of mind, from which his friends augured the happiest consequences. His avidity for knowledge and taste in the selection of its purest sources, were observable at an age when other boys are usually governed by instinct and animal feelings only. His aspirations after excellence were as ardent as they were laudable; and it was evident to all observers, that he was to be a scholar and a man of letters, whatever else time might, or might not make of him. No unpropitious circumstances could repress his spirit of inquiry—no other avocations prevent his mingling with the learned who had left their intellect at least, ennobled and vocal in the temple of human science. I might indulge myself at large upon this portion of his character and history, if every thing of this sort, in this solemn moment, did not seem to me comparatively worthless.

The natural disposition of our departed friend was singularly composed, and well balanced; his temperance full of kindness; his heart true and firm in his attachments; and his feelings admirably regulated towards those who differed from him in judgment, and who in the cross currents of this life, might run counter to him, as he was steadily pursuing the path of apparent duty. The Apostle Paul notes the want of natural affection among the highest crimes. In our brother, the ardour and faithfulness of natural affection were in the highest degree observable; and were it proper, I could here refer to facts which evidence a filial sentiment, that are rarely surpassed.

But the place in which I stand warns me against dwelling upon what are at best but mortal characteristics. I hasten to speak of what defined his character in the sight of God, and stamped it with excellence for eternity. Religiously brought up as he was from his infancy, his training led to more than a quick moral sense, until about his eighteenth year, when God was pleased to send his law in its power, as a sharp sword into his heart, and he became under the ministry of the Rev. Dr. Richards, in Newark, the subject of pungent and lasting convictions. I have heard him speak of this period, and these convictions, with a modesty and diffidence that were most exemplary and gratifying. In a revival of religion in the first congregation in that town, which took place shortly after this, he found that the Lord was nigh, not only to convict and to bruise, but also to pardon and heal; and, as he humbly hoped, he then submitted himself to the righteousness of God as a sinner, and sought and found mercy in the Redeemer. His evidences of conversion were ample and he was received into the communion of that church a few months after.

From this period, his friends earnestly desired the consecration of his talents to the work of the ministry; and the Spirit of God as we believe, made him feel, "wo is me if I preach not the Gospel." He pursued the necessary preparatory studies, and was licensed to preach by the Presbytery of Jersey at the early age of nineteen.

It was among his earnest wishes at this time, to devote himself to the work of a missionary of Christ to foreign lands. A lively zeal possessed him to bear the standard of the cross far away into the lands of the aliens, to bring them under the saving dominion of his Lord. With a happy emulation of the example of Brainerd, he would have prayed to become a star, where the wilderness embosoms in its darkness the path of life, and the tomb of death to its wandering inhabitants. But the providence of God set up insuperable obstacles to the fulfilment of these wishes, and led him to make his first essay in the work of a minister of Christ in the spot where I now stand. He was then not twenty years of age, and you remember the enchanting appearance of his youth, the gracefulness of his manner, the elegance of his diction, the melody of his voice, and the eloquence of his thought. For myself, I must confess I have never known the man who filled the sacred desk with more propriety than he filled it, or who in the judgment of an intelligent and refined auditory, was more deservedly popular.

You soon selected him to be your pastor. He came a stripling into this most arduous field with only the God of David for his sufficient support. The rest you know. You know all the trials of his life, the circuit of his labour, the measure of his success. But you do not know the tears with which his couch has been watered, while he lamented over such multitudes who rejected his message; while he bewailed the lethargy of professors of Christ's name among you, while he saw evils he could not remedy, and poisons circulating which he knew must kill. You can never know to the true extent, how his heart rose in inexpressible emotion, when he felt the weight of his responsibility, and saw so many in this ancient fortress of the faith, in the condition of the church at Laodicea, and liable to the same condemnation. At length it pleased God to hear his prayer, and about two years since, there was a partial outpouring of the Holy Spirit upon this people, over which we trust there was joy in heaven. But the harvest was short. The season and approach of yellow fever turned this part of our city into desolation, and when the time of labour returned, the soil had hardened, and little fruit was subsequently reaped from all the seed that was sown. Still, the spiritual interests of this church daily improved, and your pastor became more abundant in labours. Since that time, until he was suddenly arrested, while it was called to-day. He has answered already for the manner, you are yet to answer for the effect of those labours.

But I hasten to the last weeks of his life. In the month of March he unexpectedly ruptured a blood vessel, and the hemorrhage was so great that his life was considered in immediate danger. He gradually recovered so as to be able to take a journey, but the eventual consequence of this affection was now before him. His mind was singularly calm from the first moment in view of his probable departure. His apprehension of the saving power of the doctrine he had inculcated was unclouded, and his confidence in Christ, our righteousness and strength, unshaken.

During the few days just before his death, he continued to express himself with unabated hope in the fountain of mercy which Christ has opened by his own blood. When apprised of his immediate danger, he said, "When my hopes of recovery had been feeble," and when questioned as to his present views of this world and the next, he said,

that "though he could not boast of an unusual share of animal courage, yet he feared not the approach of death, if his labours were ended." At this period his mind appeared more than ever to be tenderly exercised for the spiritual welfare of his charge. He remarked that "if it were given to him to see the Spirit of God once poured out upon this church, and he could be in a frame of mind suitable to it for a season, then he could gladly depart." Upon being asked in what peculiar aspect the heavenly world appeared to him now and what encouraged his hopes, he remarked that "the God of our Lord Jesus Christ, the Father of glory made known the hope of his calling, and the riches of the glory of his inheritance in the saints and his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." Among his dying exercises, the reading a portion of the 14th chapter of St. John's gospel had a place; and he again said, "He had no desire to remain, if his work was concluded."

Upon being asked three days before his death, as to the clearness of his views and hopes, he communicated, that "although his mind was not filled with any distressing doubts, yet he had not that fulness of consolation which he desired." But the shadows gradually departed as he approached the light of eternity, until towards the close of life he used the strong language, that "he had not a doubt." Among his last expressions, he was heard to say, "The Lord Jesus is near. The will of the Lord be done!"

His patience in his sufferings was wonderful; and the most delightful humility characterized his dying thoughts. Indeed this humility—this meek submissive frame of soul—this child like receiving the precious consolations of the gospel and foretastes of the kingdom of heaven, are particularly to be noticed. He spoke of "his own unworthiness as a sinner"—of the "great imperfection with which he had served his Master," in most affecting terms; but said his "desire was rather to depart, if it were God's will."

He retained his consciousness, and the perfect exercise of his faculties to the last instant of time that the soul inhabited its clay; and the love of Christ, and peace of God, and light of heaven, rested on him with increasing brightness to the latest moment.

When he took his farewell of his babe, and could do no more than lay his hand upon it, with strong emotion he uttered, "God be his father forever and forever!" And when he parted with his wife, and could no longer speak, he took her hand and pressed it, and pointed with the other to heaven.—And thus he died!

Yes, thus he departed in the 30th year of his age, leaving a wife and two children, a numerous circle of relatives and friends, a beloved church and congregation, to bleed at the heart at each remembrance of his removal. God grant his blessing and guidance to the two little ones, before whom in the course of life, all dangers and trials stand! May the end show that the bosom of the church and the rest which Christ hath purchased remain for them!

But enough of this interesting and melancholy review. However precious his memory, his excellencies as a man, and a minister of the gospel, do but embitter the cup which our heavenly Father calls us to drink. "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord!" [N. Y. Observer.]

LITERARY.

REVIEWS.

SERMONS for Children; designed to promote their immediate piety. By SAMUEL NOTT, Jun. 13mo. Vol. II. pp. 160. New-York: John V. Haven; Boston, S. T. Armstrong. Price 50 cts.

For the class of books to which this belongs, we have been almost entirely dependent on the English press, and although many of them are excellent, and are well worthy an American impression, yet nearly all retain some peculiarities, which either unfit them for general circulation, or circumscribe their usefulness when put into the hands of American children and youth. Piety is the same in all countries, but it does not follow that religious books, designed for a country whose religious and political institutions, manners, customs, and even scenery are in many respects very different from our own, will be well adapted for our religious purposes. We therefore hail with joy every successful attempt of our countrymen to supply juvenile religious books, suited to the condition of society in the United States.

It is with peculiar pleasure that we find an author so judicious as Mr. Nott, engaged in writing "Sermons for Children, designed to promote their immediate piety." The rapid sale of his "first volume," which was reprinted in London, and passed through two editions in this country in a short time, bespoke a favorable opinion for his "second volume," which we have read with delight, and cordially recommend it to every parent, or other person upon whom devolves the responsibility of training up children in the "nurture and admonition of the Lord." Our author is not a mere theorist on juvenile education, a subject which occupies an "Introduction" to this volume of about twenty pages, and more than forty in its predecessor. The example of his own well-ordered family exhibits living witnesses in favor of the principles for which he has shown himself an able advocate, and he will excuse this freedom in us, since we use it to answer the objection, that the principles for which he contends in his "introduction," are not capable of being reduced to practice.

In the introduction to his former volume, he noticed the neglect of applying Christian principles and motives to the present case and circumstances of children; and the natural consequences, the failure of prayer and faith on the part of parents, and of immediate self-application and self-improvement on the part of children. The present introduction brings a charge of a more heinous nature against many parents of apparent piety, namely—"that they do actually educate their children to unchristian principles!"

"We embrace in our accusation all those parents who in less obnoxious ways, who in any way, encourage and allow their children to 'love this present world, even as if it were more lovely than God; and to honor men, and strive to please men, more than God; as if men, whom God made, and who sin against him, were much more worthy and excellent than He.'"

"This great and prevailing error may be seen in the earliest stages of education, and goes on in regular progress until the child is sent away from his Christian home an EDUCATED WORLDLING; practically forbidden to enter the kingdom of heaven."

"The little immortal has his first thoughts directed to dress and show. While there is no other subject on which his propensity to prefer this world to God, can be drawn forth, nurtured and sanctioned, the mother pours out all the fondness of her heart in dressing her immortal charge, so that it may be admired by others and admire itself; so that it may equal or excel the appearance,

it may be the mere gaudy finery, of other children. How much more in cases even less gross, is the appearance urged, than comfort, and cleanliness, and decency, until these intrinsic uses of dress come to have their worth measured by it; and even to be sacrificed to it. How much more is the love of dress cultivated than the love of God; and how does even that base idolatry receive the permission of a Christian family to banish the love of God."—p. 1-5.

The system of education which is usually called "gentle," ("a word in such unchristian use, as to deserve a whole chapter of moral stricture.") our author severely reprehends. The danger to which this system exposes the child, he conceives to lie "in the practical leaving out of view the obligations to God," and exciting and keeping alive an earnest desire for human praise.

Mr. Nott does not confine his strictures to the undue encouragement given to loving the praise of men. He censures that undue encouragement of worldly expectations which many parents of reputed piety hold out to their offspring; and although they occasionally remark upon the vanity and uncertainty of the world, they do it with an air of unconcern which denies the sincerity of their professions, and renders "the thought of what the child is to be," of the highest consideration in every domestic arrangement. He fears that the children of many Christian families are educated in principles which their parents disallow, and that they are "trained in a way in which their parents hope they will not go."

Our limits forbid further extracts, or we should transfer the whole introduction to our pages. We trust enough has been said to call the attention of our readers to this little volume, and we hope they may be persuaded to possess it, and "educate their children for God and eternity."

The volume consists of thirteen sermons on the following subjects:—God's care of childhood—Piety in the morning—Piety at night—Patience—A sinful tongue—Self-exaltation—Children's worldliness—The sin of vainglory—Let it rain—The reading of the Scriptures—Brotherly unity—Prayer—Death in childhood.

We shall be happy if Mr. N. should be encouraged to favor us with a third volume, for children a few years older.

SCRIPTURE ILLUSTRATIONS: explanatory of numerous texts, and of various customs, mentioned in the Bible. With 24 cuts. 18mo. pp. 156. For sale by the American S. S. Union. Price \$3. per dozen to auxiliaries, and \$3.50 to others.

Every judicious book which will aid the young in the acquisition of scriptural knowledge commands itself to Sunday School Teachers. Their business is with the Bible and the souls of their pupils. Upon their success in conveying a knowledge of the former, and awakening a concern in the latter, may depend the ultimate happiness of those committed to their charge. An acquaintance with the manners and customs of the Jews, and other Eastern nations, is of great importance in ascertaining the meaning of many parts of the Bible. The little volume before us, with twenty-four very neat cuts, which speak at once to the "eye and the understanding," explains many texts of Scripture in a clear and satisfactory manner.

THE TWINKLING STAR. By the author of the Shepherd and his Flock. With an appropriate cut. 18mo. pp. 34. American S. S. Union. 1824.

ELIZA HODGES is the "Twinkling Star," which shines very beautifully in this little book. When very young she was taken sick, and suffered much pain, which she bore with great patience and resignation, and at the age of two years and ten months, she died happily as good little children may always expect to die, if they love Jesus Christ. Soon after Eliza's death her mother wrote a letter to Mrs. Lovegood, giving the character of her little daughter and an account of her death, which Mrs. Lovegood desired her own little boy and girl to carry to their father, who was then in the garden enjoying the coolness of a summer's evening. Mr. Lovegood, being seated beneath the spreading branches of a large tree with his little son George and his sister, read the letter to them, and occasionally answered the questions his young auditors proposed to him, and made very pious and judicious remarks; related an anecdote about George Washington, and concluded with a suitable exhortation that his children would imitate the lovely example of Eliza.

We presume this is a work of imagination, but can safely recommend it as a suitable, and very interesting reward book for the Testament class, and, indeed for younger scholars who may have it read to them by their parents or friends.

NOTICES OF BOOKS.

THE AFRICAN YOUTH, or Honest Josiah. Price, Union, 12 1-2 cents per dozen. Non Union 15 cts. [The "African Youth," was redeemed from slavery by the Church Missionary Society. He was a good boy, loved to read the word of God; and was so strictly just in all his dealings as to gain the title of "Honest Josiah."]

THE PRAYING YOUTH. Price same. [The "Praying Youth" is an account of three Sunday school boys who steadily met in a shed, in a new-born street in Edinburgh, and united their voices and hearts in prayer, that, whatever other children do, the Lord would enable them to serve him; that he would bless them, and their meetings, and their teachers. A very suitable and pretty reward book.]

THE ORPHAN GIRL. Price same. [The Father of the fatherless, Pity the orphan's woes!" are the closing lines of a little hymn which "The Orphan Girl" was sweetly singing in the village church-yard at the graves of her parents when she was discovered by a kind friend, who gave her an asylum in his own house. The principles of true religion took deep root in her heart, and she became a living witness to the power and grace of Christ.]

RELIGIOUS.

SABBATH SCHOOLS.

From the N. Y. Sun. Sch. Teacher's Mag. THE EFFECT OF SUNDAY SCHOOL INSTRUCTION ON THE MANNERS AND HABITS OF THE CHILDREN.

Delightful, indeed, to the philanthropic mind, is the contemplation of the moral improvement of the age; gratifying to the patriot is the thought that the common people—the hope of his country, are rising in the scale of intelligence. Virtuous are the emotions of the Christian, as he views with rapture the extensive promulgation of the gospel. With an approving smile, even angels may look down on exertions of man in so extensive a circle of disinterested benevolence.

Who can compare the manners and habits of the children in our city, as they now are, with what they were ten years since, and not perceive a most conclusive argument in favor of the power-

ful influence of Sabbath Schools? Who does not remember fifteen years since, to have seen the corners of our streets, every Sunday, crowded with boys, making rapid advances in every kind of vice? Who does not remember to have seen every Sunday morning, boys returning by tens through the streets leading from the suburbs, loaded with fruits and flowers, sorry specimens of depredations committed on the property of the people in the vicinity of the city? If any one doubts that improvement has been made, let him look at this fact:—More than four thousand of the worst boys in our city, are now taken from the streets, and prevented from haunting the abodes of vice, and acquiring habits of depravity or indolence. Suppose that eight thousand every Sunday were let loose to wander whithersoever they pleased; we are now certain that more than one-half that number are prevented, and not only prevented by our Sunday Schools, but actually acquiring the best of habits, that of attending divine worship—of being familiarized, if I may use the expression, with those who love the truth, and we may hope with the truth itself. We are ready to exclaim the time is not far distant, when the whole earth shall be filled "with the knowledge of God as the waters cover the sea."

As a proof of the effect upon the morals of children, we are pleased to relate the following, in a section of our city where depravity & vice reigned triumphant. A Sunday School was established about six years ago: since its establishment five hundred boys have been enrolled on its register; not one solitary instance has there yet been of any one of them being an inmate of our bridewell, penitentiary, or state prison. These Sunday Schools do not only remedy, but they do more, they prevent crimes. It would be a house of refuge for them before they had become familiar in crime. They have afforded to a number of boys, who are employed by their parents or others during the week, an opportunity of acquiring knowledge and religious information which they could not have obtained. The neglect of the former would have caused them to have grown up confirmed in their ignorance, and the want of the latter would have made them hardened in vice. We have spoken of the influence of Sunday Schools on the manners of children; we will now turn our attention to the effect it has had, and it must have, upon the parents; permit us to relate the following facts, taken from the report of one of our Sunday Schools. In our school, says the report, there are 250 white boys, they are drawn from a district of less than half a mile square; & in the vicinity of three other schools, the scholars are taken from 200 families: in these families are more than five hundred adults; 850 is the number of persons great and small in the families.—These are all personally known to the superintendent, and they have been visited by him, and by the other conductors repeatedly during the past year. All these 850 individuals are either directly or indirectly influenced by the operations of the school, through the personal communications of its visitors, the distribution of Bibles and religious tracts, the circulating of books from a Sunday School Library, the leading of parents to places of public worship, when perhaps they could not be prevailed upon in any other way.—

The increasing respect for persons piously inclined from those who were wont to make a mock of religion. The instruction the children have received in the school, and the habits they there acquired and carried to their homes, and the improvement in the very dress of the children.—These are a few proofs of the means, if we may so call them, of the improvement of the present day. Let us pursue our statement a little farther; there are 106 schools, containing more than 12,000 children, drawn from 9,600 families, containing in the aggregate 40,800 persons under the successful influence of Sunday School instruction. Fourteen hundred persons as conductors of Sabbath Schools are employed every Sunday in preventing crime.—Is not this worthy of notice? so many persons giving their time, their money, some of them sacrificing their health—I would almost say shortening their days for the purpose of introducing into one city, order, morality and obedience to the laws? The prosperity of our city depends on—its character will be drawn from the manners, habits, and subordination of the lower orders of Society; it is from the moral elevation of the degraded and depraved we are to hope for that standing that will place us first among the nations of the earth. Are our public authorities ignorant that these Sabbath Institutions are powerful effective auxiliaries? Will they for a moment deny the utility of these schools, the necessity of their being supported when told that more than 40,000 of our citizens are under the protection of more than 1000 individuals, whose hands are stretched forth to promote peace and social order? Should not such institutions receive aid and support, be cherished, patronized, by every liberal patriotic benevolent member of society? If private individual charity is not sufficient, are we too bold when we demand assistance from our magistrates? Let them remember one-fourth of our population is in the hands of men who should be—must be supported. A TEACHER.

SUNDAY SCHOOL GLEANINGS.

One of our number, a lad of ten years of age, died on the 15th of January; his teacher had frequent opportunities of seeing him during his illness, which was extremely painful; he exhibited much more calmness and patient submission than could be expected from one so young; he was a good boy, obedient to his parents, and kind in his disposition, and gave us great encouragement to trust that he has exchanged this mortal state for one of blissful immortality.—Sabb. Sch. N. Y. S. S. Un.

One of our teachers recently met with a lad who formerly attended the school, and had just returned from a long voyage in the southern seas; he evinced great satisfaction at meeting with his teacher, and, in answer to his inquiries, expressed the great comfort he had derived from the daily perusal of his premium Bible, to his shipmates, while lying in foreign ports; he was formerly a poor neglected sweep, had long been the object of our attention, and is now a respectable man.

One of our scholars, being about to remove with his parents to South America, could not reconcile his mind to the thought that they should commit themselves to the mercy of the winds and waves, without asking the protection of their heavenly Father, nor would he cease his importunity, until he received from his teacher the promise that an evening should be spent with the family in religious conversation and prayer.—Ibid.

It is with pleasure we notice the accession of a zealous teacher to our school, who expresses the most sincere gratitude, for the instruction and lasting impression received at the formation of the Second Presbyterian Sunday School, in which he was a scholar. It is now nearly two years since this young man became, as we sincerely trust, a subject of divine grace, and about nine months

since, he attached himself to our school, in which he has made himself useful by his faithfulness and perseverance.—Albany, N. Y. S. S. U. S. 5th Re.

In a school are two master sweeps; one Sabbath, a deputy teacher not proceeding in the usual manner, the sweep did not seem easy. "Why," said the teacher, "you surely wish to learn in the best way?" "Yes, that I do," was answered with eagerness; "Then I hope you have found benefit in this school." "I have indeed, sir; when first I came here, I was a poor ignorant creature, but now, I hope, I have got a little light." "Then I suppose you pray at home?" "Yes, sir, that I do, every day, and some blessed times we have it, my mother and me, for she too, has begun to seek the Lord." "Does your wife join with you?" "She did not like it at first, but now she begins to find it good, and I hope she will be brought into the way. There is my brother there, (meaning the other sweep,) he beats me in reading, and he seems inclined to lag in religion, and I have to give him a push now and then: I often take him to the prayer-meeting." This man has been in the school a considerable time, and walks circumspectly adorning the Gospel.—Hist. of Adult Schs.

A teacher mentioned the interesting fact, that if ever he had experienced divine grace, he was indebted for it under God, to Sunday Schools.—When he entered the school as a teacher, he was far from righteousness; but the Lord, he trusted, had made it a means of his salvation. On this, a reverend clergyman remarked, that if any one had reason to be more devoted to the cause than himself, it was one who was born there.—Sabb. Sch. Vis.

A respectable clergyman, (who now rests from his labours,) mentioned the following pleasing occurrence, at a meeting of the society for the promotion of Christian knowledge:—"James Brown is a poor man, who cannot read; but he has bought a Bible for his wife who can read. One Sunday morning, James came to me and said, Sir, I do verily believe I could learn, if any body would teach me my letters; and I should like to read the book of God before I die. Well, said I, if you think you can, you can. I accordingly produced some large letters, painted on cards; and James immediately became my scholar. He has already learned the greatest part of the alphabet; how it will end I cannot presume to say; all I want to prove is, that the poor man who buys a Bible, feels very much interested about its contents. James is upwards of 60; and as his wife tells him that he is a great dunce, it is very probable that he will never make any great figure in the literary world. But one evening, as he was pursuing his studies by his fire-side, his neighbor, Abraham Serle, came in. Serle is a young man about 21, he could not read; but when he saw old James with one eye, (for he had lost the other,) blundering at his letters, and taking C for B,—well said he, I think I could learn better than this; accordingly Serle begins to learn, and mentions his determination to a religious neighbor, Francis Warren, who had of late often led him to church; as Warren was driving his team the other day, he met me in the road, and told me of Serle's determination. Serle came to me the next Sunday after church, and said, I have a great desire, Sir, to be able to read the Prayer Book, that I may follow you at church; I have also, a great wish to read the Bible. On hearing this, I of course gave him all the encouragement I could, and went to my box, and brought four words painted on cards, with coloured letters; the words were Cat, Dog, Brush, Chair. The next Sunday he came to me again, produced the cards, and went through his lesson. Sir, says he, there is another young man that works with me, an active fellow, who thinks he can learn to read by these cards; well, said I, has he learnt these cards, yes, said he, and knows them as well as I do; and Sir, I find I can learn a great deal easier by these cards, than I can by the books.—I learn mostly in the morning. At what o'clock do you get up these frosty mornings? between four and five. I have a little lad who learns with me; I think of my lesson overnight, and that I suppose helps me in the morning. If I can learn in two years, I shall think my time well bestowed."—[Hist. of Adult Schools.]

Sunday School Memorials.—In the year 1821-2, the Philadelphia Sunday and Adult School Union employed a missionary to travel into various parts of the country, to visit Sunday Schools, revive those which were languishing, and to organize new ones. He travelled about 2500 miles, in six different states, visited many schools, revived twenty, established six tract societies, four adult schools, and sixty-one Sunday schools; and was instrumental in awakening and confirming a great degree of interest in Sunday Schools, and collected upwards of one hundred and fifty dollars for the support of future missions. At subsequent periods the Society has employed missionaries with considerable success.—Am. S. S. Mag.

MEETINGS FOR BUSINESS.

The propriety of any institution, whether its object be temporal or spiritual, must entirely depend upon the activity and attention of those members who have the management of its concerns. Amongst the many valuable societies of our country, to none will the truth of this remark apply with greater force than to our schools of the Sabbath. Unless an interest is excited in the minds of the conductors no great good can be expected. A want of this essential requisite, has caused most of the irregularities which retard the progress of religious instruction in our schools.—These observations have arisen from noticing the attendance, in general, at meetings for business, relative to the affairs of the school. Whether it is managed by a committee of the teachers, this is an omission of an important duty, which there is every reason to fear, is neglected from not duly estimating the advantage of mutual consultation for the welfare of the young. Dissatisfaction is often expressed by some teachers, because a new regulation has been adopted at a meeting without their consent, or an alteration has been suggested without first consulting them.

These and similar circumstances have been known to cause teachers, evidently from a very improper spirit and display of their temper, to relinquish entirely their engagements at the school. Such conduct evidently indicates the wrong motives which induced them to become teachers, and as looking for their own elevation rather than the salvation of the souls of the children.—Let such individuals, and all who make a practice of absenting themselves from meetings for business, consider, when they feel any disposition arising in their minds, that none are to blame but themselves, because they have neglected to attend in their places when convened together.

Sabbath Schools, however small and unimportant their secular affairs may appear to many persons, require as much care and circumspection in their management as any other institutions.—Were these meetings neglected by the few active and zealous individuals who are to be found in almost every Sabbath School, what would become

of our numerous seminaries for the education of the poor? They must finally be relinquished.

Meetings for business are essentially necessary, and no school can go forward with any regularity without them. When they are conducted with brotherly love and affection, which ought to be manifested between teachers, lasting benefit must be produced, because alterations can there be suggested, and improvements in the discipline of the school can be adopted; but these things can only be partially put into practice, if but a few of the teachers are present. A regular attendance on such occasions, will tend to remove any feelings of pride or desire of distinction which may enter the thoughts of even the pious teachers; and they may testify, by their conduct and conversation, that they seek not their own, but another's welfare.—*London Teacher's Mag.*

From the N. Y. Sun. Sch. Teacher's Mag. THE SUNDAY SCHOOL TEACHER'S PRAYER MEETING.

When the hymn was concluded, let us, said the superintendent—kneeling down almost in the centre of the room—let us pray. The teachers rose and sank down by the side of the chairs on which they had been sitting. Suppose one should attend from mere curiosity, not from a desire of receiving or wishing to impart religious instruction, think not though his knees were not bent, or his hands clasped, that he could remain an unconcerned spectator—from experience I assert it next to an impossibility. Though his body sunk not in unison with the rest, his heart would sink deep enough—his mind would bend with awe, with fear, with reverence. Is there not humility in the very act of kneeling? Then I thought indeed "he that humbly himself shall be exalted."—How solemn the emotion, how thrilling the sensation—as the female teachers turning their faces to the wall, seemed timidly & gratefully to tender their humble supplications to the throne of mercy. The men with fervor begging the assistance of divine Almighty power, the little children kneeling and looking upward so sweetly, so mildly, their placid countenances as they clasped their little hands, and raised their eyes to heaven, might be likened to the face of nature, after an April shower, so fresh, so fair, so beautiful. The trembling softness of the voice of the speaker, that had, ere his connection with the Sunday school, so often been hoarse with rage; the meekness of those tearful eyes that had so often flashed with anger; his humble tones showing the storm of passion had ceased; the fear that glistened in his eye, betokening the overflowing of his heart, reminded me of the hushing of a tempest as the breath of wind that remains waits the darkened clouds from our view, and the drops of rain lingering in the sunshine, form a rainbow of promise to our agitated trembling souls. Sincerely do I hope that in his eternal to-morrow, the sunshine of righteousness, now gliding the close of his brief day, may shed his gloriously transcendent rays. If any one yet doubts the efficacy, the utility, of sabbath schools, let him attend the meetings of their conductors, unfold this Eden to his view; let him behold the teachers on their knees, supplicating the mercy of heaven to rest on their fellow labourers in the vineyard. Tell him, had it not been for Sunday schools, these men whose hands are now joined in prayer as firmly as their hearts are united in love, would have hardly breathed the same air. Ask him if it does not make his heart glad to see them imploring a blessing to crown their benevolent exertions, from him who delighteth that his children should dwell together in harmony. Point out to him—this man, he has been accustomed, under a humble roof in unadorned simplicity to breathe forth his heart-felt prayer, which, like the serene beauty of a vernal morn, invites us to acknowledge the mercy and goodness of God—that man, he has bent the knee beneath a fretted vault, with every accompaniment that can add sublimity to adoration, or dignity to reverence, like the terrific grandeur of the storm commanding us to bend beneath the presence of an Almighty hand—tell him these men have here thrown off the shackles of illiberality, and firmly united in the bonds of holy brotherly affection; are endeavouring with the hope of divine aid, to teach this simple lesson—there is but one God, and his Son is our salvation. Does not this promise that harmony of feeling, the want of which is so much to be regretted among those who profess to judge no man?

After the prayer another hymn was read, commented upon and sung; the effect was still more perceptible upon the meeting than at the singing of the first; there appeared to be more feeling, more agitation. One of the teachers did not attempt to join in the singing, although the tune was a familiar one to him, and one that I had often heard him sing; the prayer had the effect of sealing his lips, though it might have opened his heart. The little children, emboldened by being unnoticed, took part in the exercise, and their soft clear voices, unbroken by the reflection of the past, or fear of the future, rose above the other voices, and seemed to ascend as an offering worthy heaven. A divine song from the lips of pious children, will ever give rise to the most soothing emotions—"it is worshipping the Lord in the beauty of holiness." The smiles of love illumine their features; we feel a desire of embracing them with love and affection; and as the sweet sounds of their seraphic voices add sweetness to the happy contentment of their countenances, I could say, in the words of the poet,

"No pearl ever lay under Oman's green water,
More pure in its shell than thy spirit in thee."

There was a pause of a few moments between the singing of the second hymn, and the reading of a chapter in the Bible. The portion selected for the evening was one of the Psalms of David.—Our minds were well prepared to receive the sublime yet simply expressed sentiments of that inspired writer. A few explanatory remarks were made, and the subject applied to Sunday School teachers. The Secretary then took a number of the London S. S. Teacher's Magazine, and the subject was introduced, as nearly as I can recollect, in the following manner:

We have full assurance from the success that has attended the exertions of those who have endeavoured to establish Sunday Schools, that the hand of the Lord has directed them. In this good book, from which we have just read a portion, we might find sufficient to guide us in our dark and sometimes difficult and laborious way; but we also think, that it is right we should make use of such other means as have been put into our hands.

Many well-meaning, zealous and ardent persons, experienced in this good cause, have kindly given us instructions how to act in particular cases; how to make use of the time allotted to us; to the best advantage; how to promote the interests of those who are entrusted to our charge. There are many encouraging anecdotes that will stimulate to exertion, and frequently delight the heart of the S. S. Teacher. Occasionally we shall read one of these, and may the divine assistance be granted to us and our undertaking. A few moments were then taken up in reading a piece on humility, and another on partiality to scholars, and an anecdote of the happy death of a Sunday scholar. After which, another hymn was sung, and another prayer offered to the throne of grace. At the close of which the superintendent asked a parting blessing. No moving disturbance occasioned by putting on coats, looking for hats, moving towards the door, or whispering, but every one remained on their knees until the superintendent rose himself; this was as it should be; and if some congregations could have seen this for a moment, they would not hesitate to follow so good an example, and for the future wait until the blessing was pronounced before they put on their hats, shawls and coats, and not move from their seats until it was concluded.

As I returned from the meeting, I was led to re-

fect upon the events of the evening; the effects of such meetings upon society, and the benefits that result to the conductors of our schools. After attending a meeting of this kind, we feel our strength renewed, and are determined to persevere in the cause for which we have met together. It gives rise to emotions the most favorable to Christianity, by exhibiting two of its most powerful attributes, love and charity: surely this is the way of life; so it must seem to all those who really interest themselves in it. It creates a respect for those who are piously inclined; for we cannot but think well of such as take so great an interest in the welfare of others. To the youthful teacher it is the powerful influence of example; habit will in a short time make such evenings as these most agreeable. As prayer meetings they will ever be interesting, because the prayers that are here offered are for the promotion of an object in which at that moment he delights to know that he is engaged. It affords great facilities for religious improvements, for religious companions.—It promotes the harmony that should exist between Sunday School Teachers, and powerfully strengthens the bond of union between them. It gives us proper subjects for meditation during the remaining part of the night, and will most undoubtedly prepare us the better to become religious instructors to others. And I hope some Sunday School Teachers who have never had an opportunity of knowing the benefits of attending such meetings, may think of these, and test their truth by attending themselves, and determining to take an active part in the prayer meetings of the Sunday School Teachers.

REVIVALS OF RELIGION.

From the Religious Intelligencer. REVIVAL IN NORTH LYME, CT.

The following account of the late Revival of Religion in North Lyme, is communicated in a letter from Dr. J. C. M. Brockway, to a friend. Since the revival of 1813, in which the Rev. Mr. Nettleton successfully laboured in this place, there has been no particular excitement on religious subjects till the present time. The purely evangelical ministrations of the word, which we have enjoyed under the Rev. Mr. Hawes, our Pastor, had evidently a powerful influence in preparing the way for this deeply interesting event. That many of us were, till the present revival, indifferent to the interests of eternity, is not to be ascribed to the want of faithfulness in our spiritual guide, but must be attributed wholly to our own wilful blindness. In this spiritual harvest it is believed we have realized the fruit of seed sown with prayers and watered with tears. The commencement of this work became apparent under something like the following circumstances.

The Rev. Mr. Saxton, a successful evangelist, who had just closed his useful labours in East-Haddam and its vicinity, was invited by our Rev. pastor to make some special exertions in this society, and accordingly on Sabbath, the 18th April last, he preached to us from Luke xiii. 6-9. In the evening he preached a second discourse to a crowded auditory, and here the agency of the Holy Spirit was clearly visible—many were seen in tears. At the close of this meeting the indications were such that it was thought expedient to appoint an anxious meeting for Tuesday evening.—About 30 assembled at this meeting, most of whom professed to be firmly resolved to seek an interest in Christ, without delay. Under the present prospects, two or three weekly meetings were established in different sections of the society.—These meetings were attended by multitudes, some of whom perhaps had not been seen at a place of religious worship for years. The solemnity, stillness, and profound attention manifested on these occasions, contrasted with the noise and confusion, which by many are unhappily identified with religious zeal, made a favourable impression on the minds of some who were highly prejudiced against the cause. At this early period of the revival the attention of the people was becoming daily more fixed. It may be emphatically said that it was a thinking time. The excitement had not advanced far before it was ascertained that some individuals thought, (to use their own language) they had "found the Saviour," an expression which it is conceived, will be well understood by those who have ever beneficially felt the influence of a revival of religion. Within one week from this stage of the work, twenty expressed hope of having been put in possession of a new heart. The anxious meetings were now becoming crowded, and continued so through the excitement; seventy and perhaps a hundred were usually present. Here were seated side by side, husband and wife, parent and child, old and young, anxiously enquiring what they should do to be saved.

As one room was not sufficient to seat all who attended, those who were rejoicing in God their Saviour, were seated in another apartment by themselves. This circumstance was a source of trial to many, and whatever may have been my opinion at the time, I am now convinced that this separation operated as a powerful inducement with many to come out of the kingdom of darkness and distress, and follow their Saviour and friends to a kingdom of light and life. Here again the power of contrast was clearly seen and deeply felt; the holy joy which animated the countenances and warmed the hearts, and which was often expressed in songs of heart-felt praise, in one room, tended but to throw a darker shade over the scene of distress in the other. The singing of the young converts in the hearing of the anxious, served to deepen their impressions, and the pious and happy feeling expressed in their songs of joy helped to discover to them (the anxious) how decidedly out of tune were their hearts, and how discordant their feelings. The meetings of the young converts were interesting and useful in comforting & establishing those who hoped with fear and trembling.

To say that all who attended on the means of grace used in this revival, were favourably interested, would be hazardous too much; but it may be said with safety, that the little opposition which may have been excited at the commencement of the work, soon ceased to manifest itself openly, if it did not cease to be; indeed it is questionable whether the influence of the opposition was ever felt by the cause or the labourers in the cause.—The measures adopted and pursued for the advancement of the work were proper and systematic, and the Rev. gentlemen appeared to walk hand in hand, in the incessant fatigues incident to a revival. I recollect it to have been remarked by Mr. Saxton, at the close of his active services with us, that he had never laboured more pleasantly with any clergymen than with our worthy Pastor, and I doubt not, from personal observation whatever may be the fact in regard to some clergymen, that Mr. Hawes felt no hesitation in taking an evangelist in the hand.

During the progress of this happy revival, which most certainly will not be soon forgotten by many of us, about seventy have entertained a hope—perhaps fifteen of this number were from the south part of the town. One interesting particular however ought not to be omitted in a narrative of this work; out of the seventy who have or profess to have been benefited, about twenty five are heads of families. The revival has exerted a saving influence over the church and society. At the close of this spiritual harvest many felt an inclination to signify their attachment to Christ by a public profession of religion, and on Sabbath the 4th inst. in presence of God and a crowd of witnesses, 40 took upon them the vows of the Lord in uniting with the visible church.

North Lyme, July 28, 1824.

From the Western Recorder.

REVIVAL IN NORTH-CAROLINA.
Mr. Hastings.—The following paragraph is an extract of a letter, from a Physician in Bertie

County, North Carolina, to his friend in this vicinity, Herkimer, N. Y. dated July 9, 1824. The writer was born and educated in Connecticut; from Orthodoxy he fell into the errors of Universalism, which sentiments he cherished for a series of years; but now by Divine Grace he has become a subject of the work which he describes. Through such a source, and from a hitherto benighted portion of the Lord's Vineyard, the account comes to me with increased interest, and if it will be new to your readers, its publication will induce an additional song of praise to the Lord of the harvest.—The extract follows: Your Friend, J. H.

"The revival of religion, formerly mentioned, continues. Last Sunday, at the Baptist Church, near Windsor, forty were received and baptized. Fifteen were baptized the meeting before—thirty, the one previous. Almost every church in the county, and some in the adjoining counties, are animated—and a general inquiry seems to prevail 'for the way of eternal life.'—Congregations are thronged; the meeting houses which one year ago were nearly empty when Divine service was performed, can now hardly hold the people. Professors have become warm and animated, and others are deeply affected with the word, and tears of joy and distress seem mingled together. Old as I am, I never saw such a time before, nor so evident a display of the goodness of God. Old and young, rich and poor, and even professional characters, have not only thrown down the weapons of their rebellion, but embraced the cause."

REVIVAL IN SALEM.

The most recent information is highly encouraging. We are not misinformed, more than 200 persons attended the inquiry meetings last week. A much greater number than this are known to be anxious in the town. We have not ascertained the number of inquirers belonging to the Baptist Society, but understand the work is powerful there also. Both denominations have lately united in observing a day of fasting and prayer. May this interesting portion of the church, where the labours of Hopkins and Worcester were so long enjoyed, be remembered in the prayers of all the churches, at this solemn and animating season!

BOSTON RECORDER.

SATURDAY, AUGUST 21, 1824.

An Abstract of the Minutes of the GENERAL ASSOCIATION OF MASSACHUSETTS.

The General Association of Massachusetts convened at Ashfield on Tuesday, June 22, 1824.

Rev. Oliver Cobb, Moderator; Rev. Benjamin B. Wisner, Scribe; and Rev. Ebenezer Gay, Assistant Scribe.

Delegates present.—From the Berkshire Association, Rev. E. D. Griffin, D. D., Rev. G. Hayden—Mountain Association, Rev. M. Hallock, Rev. — Brown—Franklin Association, Rev. T. Packard, Rev. C. Jenkins—Hampshire Cent. Assn. Rev. D. A. Clarke, Rev. L. P. Bates—Hampden Assn., Rev. S. Osgood—Brookfield Assn., Rev. A. Bond, Rev. J. Vaill—Worcester North Assn., Rev. E. Perkins—Andover Assn., Rev. J. Edwards, Rev. J. H. Stevens—Suffolk Assn., Rev. B. B. Wisner, Rev. S. Harding—Union Assn., Rev. E. Gay, Rev. D. Huntington—Old Colony Assn., Rev. O. Cobb, Rev. D. Hemmenway—Barnstable Assn., Rev. D. L. Hunt.—From the Gen. Ass. of the Presbyterian church, Rev. W. Hill, D. D., Rev. A. W. Leland, D. D.—Gen. Ass. of Conn., Rev. W. Lyman, D. D., Rev. G. A. Calhoun—Gen. Ass. of N. Hamp. Rev. N. Merrill—Gen. Conven. of Vt. Rev. J. Lough, Rev. E. Smith—Evangel. Conso. of Rhode Island, Rev. O. Brown.

Voted unanimously, that the Worcester Central Association be received into connexion with this body, and that Messrs. Nelson and Newhall take their seats as members.

The meeting was then opened with prayer by the Moderator.

[The report in favor of providing instruction for the American Colonies in Africa, was published in the last Recorder.]

The committee to audit the Treasurer's accounts, reported that they had found them correctly cast and satisfactorily vouched; that there was a balance in favor of the Association of twenty dollars and eighty-eight cents; and that an assessment of fifty cents on each member of the several Associations in Massachusetts connected with this body, would be sufficient to defray the usual expenses for the next year.

The delegates from the Suffolk Association, by the direction of that body, submitted the following resolutions, which were passed unanimously.

1. That the General Association of Massachusetts highly approve of the method of communicating religious instruction to youth by means of Bible classes, and earnestly recommend to all the ministers in connexion with this body, the establishment of Bible classes among the youth of their congregations.

2. That the delegates from the several Associations in Massachusetts connected with this body shall, every year, in giving an account of the state of religion, state the number of Bible classes in the congregations with which the ministers they represent are connected, and the condition of those classes.

At two o'clock P. M. of Wednesday, a sermon was preached before the Association by the Rev. David L. Hunt, of the Barnstable Association, from Psalm xi. 3.

After the religious services, narratives of the state of religion in the churches connected with this body were given by the delegates.

Voted, that the Worcester Central Association be requested to appoint the preacher for the next year.

At the request of the Rev. Hervey Wilbur, Messrs. Huntington, Gay and Nelson, were appointed a committee to examine certain publications of his, designed to facilitate the study of the Holy Scriptures. This committee, at a subsequent period of the meeting, made the following report, which was accepted:

"Your committee have examined anew Mr. Wilbur's edition of the New Testament with References, and a Key Sheet of Questions, which has already gone into extensive use, and with very beneficial effects; and most fully concur in the recommendations of its plan which are before the public; and are happy to add that the work has of late been considerably improved, by increasing the number of references, and by the addition of an Alphabetical Table, giving the etymological signification of Scripture Proper Names, and the correct Pronunciation of them according to Walker's Key and Rules; also a Chronological table of the principal events recorded in sacred history, and a Table of References to direct the student of the New Testament to those passages of revelation, where prophecies are recorded, or their accomplishment narrated. Your committee have also seen a specimen of an edition of the Old Testament which Mr. Wilbur is preparing on the

same plan with that of the New Testament; which, it is proposed, shall contain a correct Map and Table of Ancient Scripture Geography, and a Syllabus of the several portions of that part of the inspired volume arranged in the order of their chronological connexion. This last named improvement will, in the opinion of your committee, render the work peculiarly valuable for domestic and private, as well as for more public use, as the acquisition of scriptural knowledge must be greatly facilitated by regularly pursuing the sacred volume in the order here prescribed.

"These works, therefore, together with Mr. Wilbur's Bible-class Text Book, which possesses some peculiar advantages from the more systematic arrangement of its subjects, your committee beg leave to recommend to the patronage of this Association, and through them, to the Christian public, as the fruit of judicious and indefatigable labors for the spiritual welfare of the rising generation. And this recommendation is proposed the more readily in view of the improvements which those of the works named that have been published have already received, and which the comprehensiveness of their plan, and the known zeal and fidelity of the author assure us will still be progressive."

Voted, that the General Association of Massachusetts highly approve of the efforts making by the Presbytery of Hanover for endowing a Theological Seminary for the education of pious young men for the gospel ministry, and earnestly hope that it will receive the liberal patronage of a benevolent Christian public.

The present Secretary having declined being a candidate for re-election, the Rev. Thomas Snell of the Brookfield Association was chosen by ballot, Secretary for the ensuing year.

Voted, that the next annual meeting of this body be held within the bounds of the Suffolk Association, and in the city of Boston; the particular place in the city to be designated and seasonably and publicly notified by said association.

NARRATIVE OF THE STATE OF RELIGION.

All who love Christ, regard with deep feeling the progress of his kingdom in the world. They must mourn when "iniquity abounds, and the love of many waxeth cold;" and their hearts must glow with pleasure, when the strong holds of sin sink in the dust before the glorious Gospel of the Son of God. The ordinary course of events in the church, which excites no public notice, presents, to every real Christian, subjects of deep interest and solemn reflection.

In reviewing the events of the past year, as narrated in the reports of the several district Associations; the General Association of Massachusetts find cause for mingled emotions of gratitude and humiliation. While we are called to mourn over the prevalence of vice and error, and are grieved for the coldness and worldliness of many professing Christians; we are still encouraged by abundant evidence, that the presence and favour of our Lord are graciously manifested among us. Though we cannot send to the churches the "glad tidings" of such extensive and powerful revivals, as in some blessed seasons that we have seen, yet we can joyfully record that God hath not "dealt with us after our sins, nor rewarded us according to our iniquities." It has still pleased Him, "by the foolishness of preaching" to call sinners to repentance. The loving kindness of God our Saviour has been manifested towards several of our churches, in reviving his work, gladdening the hearts of Christians, and rescuing many perishing souls from sin and wrath. The influences of the Holy Spirit have descended "like dew upon the mown grass, and like showers that water the earth;" and in some of these courts of the Lord, lately saddened by declension, is now heard the voice of thanksgiving and praise.

Among the places thus highly favoured, the following are particularly noticed in the reports.

Granville in Hampden Association has enjoyed a precious season of "refreshing from the presence of the Lord." This work of God first appeared among the young men in the Rev. T. M. Conley's school, several of whom became the hopeful subjects of renewing grace. From the school the sacred influence extended to both parishes in the town, and about 80 persons are now, "rejoicing in hope." The First Parish in West Springfield has also been highly distinguished by divine mercy. Of those, who have been hopefully brought from darkness to light in this revival, sixty-eight have already been received into the communion of the church.

In the town of Montgomery, containing only seven hundred inhabitants, one hundred profess to have been the subjects of regenerating grace, during the recent effusion of the Holy Spirit in that place.

In the Union Association, the towns of Randolph, and North Middleborough, have been graciously visited from on high. In those places the power of divine truth has been signally displayed. Many have been cut to the heart, and forced to cry "what must I do to be saved," and many have found consolation and joy at the feet of the Redeemer. About one hundred and thirty have made a public profession of religion. In the towns of Dorchester, Milton, and Bridgewater, much seriousness prevails; a spirit of prayer is evinced; there are many anxious inquirers, and very encouraging evidences are afforded, that the means of grace are attended with a blessing from on high.

In Boston and its vicinity, the state of the churches calls for devout and lively gratitude. While we behold the precious fruits of the late spiritual harvest, we may well say, "what hath God wrought." The additions to three churches in Boston, amount to three hundred and sixty.

In the Old Colony Association, our brethren are rejoicing in the consoling evidence, that God remembers in mercy the land of the pilgrims. The church in Wareham, the first church in Middleborough, and the second church in Rochester, have enjoyed a special effusion of the Holy Ghost; and two hundred have been added to their communion. In the Association of Barnstable also, the Lord has appeared to build up Zion; and in the towns of Sandwich, Yarmouth and Chatham, the churches have been revived by his presence, and many have been added unto them of such as, we trust, shall be saved.

The South Parish in Andover is now favoured with very encouraging tokens of the divine presence. The establishment of a Bible class has been instrumental of much good in that society. Forty have already come forward to confess Christ before men and to join themselves to his people.

These revivals with which God has blessed us during the past year, should strengthen our hands, encourage our hearts, and stimulate us to vigorous efforts, and untiring zeal in the great work which our Lord has given us to do.

While the Association are thus encouraged by these triumphs of divine grace; they are also comforted by the increasing attention of the churches, to those special means of grace, which the great Head of the church has so signally owned & blessed. The monthly concert for prayer has been regularly observed in nearly all our churches; and that occasion, so dear to every Christian, has very generally been chosen by our brethren, for casting their gifts into the treasury of the Lord.

The system of Sunday School instruction has been pursued with the happiest results, evincing the pre-eminent importance and efficacy of this noble expedient of bringing little children to the Saviour, and training up a whole generation for his service.

Wherever Bible classes have been established, their influence has been most powerful and salutary. In several instances the Spirit of God has so signally honoured this institution by his accompanying influence, as clearly to show, that it is a

most efficient instrument, of bringing the young to the saving knowledge of the Gospel.

The efforts of benevolence have been maintained with undiminished zeal and liberality; and Christians seem more and more convinced, that it is their privilege, as well as their duty, "to honour the Lord with their substance."

The Domestic Missionary Society is still supported by the prayers, the charities and the active exertions of Christians; and its operations have been extensively and eminently beneficial.

The Theological Institution at Andover still enjoys the smiles of Providence, and even surpasses the enlarged expectations of its pious founders. In this school of the prophets there are now one hundred and thirty theological students, enjoying the highest advantages, for becoming able ministers of the New Testament.

PRAYER FOR UNCONVERTED MINISTERS.

The last number of the Christian Spectator contains a happily conceived essay, on the duty of praying for the conversion of unconverted ministers. Such ministers are divided into two classes, viz. those who preach the truth without having any experimental knowledge of it; and these who preach false doctrines.

In the first place the question is met—How do we know that there are any ministers of this description? 1. We know that false teachers existed in the days of inspiration. There were false prophets in the Jewish, and false apostles in the Christian church. 2. The future existence of false teachers is predicted by the inspired writers. Christ forewarns the church that there would be false Christs and false prophets. Paul and Peter are very explicit on this subject. 3. The present existence of heresies, is proof of the present existence of false teachers. That heresies exist is evident from the fact, that systems of faith are still extensively embraced, which are not only unlike, but fundamentally different and contradictory to each other. These heresies are originated and propagated by corrupt teachers: "men will arise speaking perverse things, to draw away disciples after them."

The following motives to prayer for them are suggested. 1. Prayer for the conversion of blind guides, is an expression of love to them. Their souls are precious. "If the blind lead the blind they will both fall into the ditch." 2. When false teachers are converted, an illustrious display of the power and grace of God is made. The conversion of such men resembles the conversion of Saul the persecutor. 3. The probable effect which the conversion of false teachers will have on the cause of truth. Their conversion will be apt to arrest an uncommon degree of attention. It will put a stop to their misguiding others. It will prepare them to be very useful to the church; they will preach the truth in a manner uncommonly clear and distinguishing. The character of Paul's early life had great influence on him as a preacher of the doctrine of the cross.

Objection 1. We cannot pray for blind guides unless we know who they are. Ans. We can ask God to undeceive such as have a false hope, without being able ourselves to search the hearts of our fellow men. Obj. 2. Ministers who engage in the prayer proposed, do by this very thing consider themselves as not needing the intercessions of others. Ans. By no means. They may doubt their own conversion, and be thankful for the prayers of others. But, they have confidence that they are not as many who corrupt the word of God, and they cannot help praying for men who preach against fundamental truths, that the Lord would open their eyes. Obj. 3. The proposal is invidious and insulting. Ans. "If my brethren, either in the ministry or out of the ministry, are afraid that my heart is not right with God, can I be offended with them because they plead with God in my behalf?" Obj. 4. The proposal is calculated to weaken the confidence of people in the piety of their ministers. Ans. The same objection would lie against the caution which the Saviour gives us, to beware of false prophets, and against all which is said in the word of God concerning the existence and pestilential influence of corrupt teachers. Obj. 5. The effort proposed will be utterly in vain. Ans. Though the case of unconverted ministers is very alarming, yet there have been cases of their conversion. Witness Dr. Scott. Witness others in our own country. See also, Acts vi. 7.

We cannot but regard this subject as one of high importance, and worthy to engage the solemn and devout attention of every friend of Zion. We are unfeignedly thankful to the Christian Spectator, for bringing the subject anew before the public, and urging its claims with so much candor and clearness. God grant that it may not rest here. Let the duty be proclaimed to all the evangelical churches of the world, till a uniform and deep toned feeling shall be produced, causing men to pray every where and without ceasing, for the conversion of unconverted and heretical ministers. One of the most powerful obstacles to the conversion of the whole world, would then be removed; for who can deny that the example and preaching of those who have corrupted the simplicity of the truth, furnish the avowed enemies of Christianity with their most formidable weapons of resistance and assault?—Let the arguments for this duty, which we have given a brief abstract, be weighed—let the baneful effects of an unhallowed ministry be duly contemplated—and the happy consequences, resulting from a general conversion of false teachers to the knowledge and love of the truth estimated, in all their bearings on the interests of time and eternity—and, can any Christian say—"I have no call from God to pray for ungodly ministers?"

Effects of Universalism.—A writer in the Christian Gazette complains that the Sabbath is contemptuously treated by some of his fellow citizens, and particularly that some hucksters in Northern Liberties of the city of Philadelphia, have opened a market and erected stalls in their own yards, where they vend their meats on that holy day. They have been fined and some of them have been imprisoned, yet in defiance both of God and man do they continue their traffick and publish both in handbills and newspapers their determination thus to break the Sabbath day. The writer attributes this and other daring and defiant profanations of the Sabbath, to the spread of the demoralizing doctrines of universal redemption. If men are taught that there is no devil, no hell, no future punishment, it is not surprising that they should infer that there is no Sabbath and no need of public teaching on that day. It is well, however, that some are prompt and firm enough to meet the shame of being informers, and have the laws executed.

Primary schools are established.—The free schools for the children of the poor are every year furnishing new opportunities for advancement in the moral and natural sciences. Political economy is taught. Candidates for the classical education of young men are provided for. A chemical laboratory with the apparatus necessary to the study of minerals is procured. The school of agriculture is the library continually receives additions. The education of females is advancing. The patronage of the "Society of Beneficent Friends" and the hospitals are improving in their arrangements.

Medial Mission at Grand River.—Two Methodist missionaries, Demorest and Heyland, have established thirty preaching places in this region, of which they supply once in two weeks. The circuit extends 300 miles. "The readiness of the people to hear, and their friendship and gratitude are highly pleasing."

American Methodist Missionary Society.—It is twenty years since the formation of this Society. The expenditures during that time have been \$14,716, 24, and the expenditures \$11,011, 40. The object of the Society embraces the heathen on our borders, as well as the destitute parts of our country.

The Elks, Deacons, and Preachers of the Methodist Episcopal Church in the Bay of Quinte.—The members of this church have published a manifesto, declaring themselves an independent church, and known by the name of The Wesleyan Methodist Episcopal Canadian Church; and renouncing all authority which the Methodists in the United States or Europe do now or may claim over them. We understand that a petition, praying that they might be set off as an independent church, was presented to the General Conference at Baltimore, but was not granted.

Monitors in North Carolina.—We learn from the Raleigh Register that about two years since females of the Moravian church in Salem, N. C., formed themselves into a society, for the purpose of extending the blessings of the gospel to the colored population in that part of the country. They had succeeded in raising a meeting-house, which divine service is performed by the Rev. William Steiner, a venerable minister of that society. They have at present a regular and order.

Deaf-Mute.—A large and convenient room at the East State-street, Hartford, is provided for the accommodation of those seamen who choose to attend public worship on the Sabbath. The deaf-mutes in town and the vicinity voluntarily attend their services.

Letters on the Gospels.—By Mrs. Hannah Adams. The design of these letters is, to afford an easy and popular explanation of many passages in the Gospels without entering into any controverted points. These explanations have been collected from a variety of authors, treating of the antiquities and history of the Jews, the manners and customs of the East, the natural history of the Bible, &c.

Theological Examination at Cambridge.—Eight examinations were read or prepared by members of the Junior Class—two, by members of the middle class, and four by members of the Senior Class. The examination of the Episcopal Theological Seminary in New-York, was attended during the week by a large body of Bishops, clergy, and laymen, from different parts of the Union. We understand that the trustees have unanimously expressed their opinion in favour of the erection of a new building for the accommodation of the students and students, and that they will probably be located on the banks of the Hudson in the vicinity of Greenwich.

It is represented in the English publications, that during the last few years, there has been an unprecedented overflow of students at Oxford and Cambridge. The Scottish Universities appear to be equally full; the number of students at the University of Glasgow, and Marischal College, Aberdeen, during the last session was about 610, the number at Glasgow about 200; at Edinburgh about 200; and at Glasgow, about 1600; in all, about 4,540.

Dr. Dwight's Works.—"Travels in the North-Western States of America." By TIMOTHY DWIGHT, D. D., LL. D., &c. This writer was known in England about 30 years ago, by an heroic poem on the Conquest of Canada, and a descriptive poem entitled "Greenfield Hill," both republished in this country. More recently his system of Theology has been republished here with considerable success. But the work before us, though the latest in its pretensions, is the most important of his writings, and will derive additional value from time. It is a masterpiece of his Poetry and of his Prose. "Quarterly Rev. April, 1824." No less than nine editions of Dr. Dwight's Theology have been published in Great Britain since 1800, viz. 5 octavo editions, of which 2 were independent stereotype editions, and 3 were printed in the common way; 1 quarto edition, stereotype; 1 octavo edition, stereotype; 1 abridgement of the whole; and one volume of extracts, under the title of "Beauties of Dwight." All these were published in less than four years after the first copy of the work was received in England. We offer the statement as a comment on the term "considerable success," adopted by the reviewer. [N. Y. Obs.]

Liberality.—By the last number of the Missionary Herald, we perceive that the Baron de Bunsen, of Pflöcken in Switzerland, has remitted \$200 to Jeremiah Everts, Esq. of Boston, and directed \$200 of this sum to be presented to the missionaries in the Sandwich Islands, and \$200 to the American Education Society. The Baron's donations of the Baron to the American Education Society amount to \$276, making a total of nearly \$1,000 contributed by a Swiss nobleman for the support of Christian enterprises in this country. [ib.]

Sale of Churches.—The Philadelphia Gazette, contains the sale by execution of the Dutch Reformed Church in Spring Garden for 1300 dollars, and also of the Baptist Church of which Dr. Schuyler was lately pastor, for 3550 dollars. Both churches were purchased by individuals. The latter, says, "the original cost of the Church in Spring Garden cannot have been less than \$12000, and that of the Church in Sanson street must have been 30 or 40,000. Other houses of worship must, in like manner, have passed through the hands of the sheriff."

Massachusetts General Hospital.—This institution, which within a few years has received more than 300,000 dollars, has been of extensive benefit to the sick and infirm. 120 surgical operations have been performed in the last 33 months. The Directors are still unable to extend all the benefits which they desire to the numerous poor persons, afflicted with various maladies, who are constantly applying. We are pleased, however, to learn, that in addition to the twenty free beds which are now provided for them, the Massachusetts Humane Society has voted to maintain an additional twelve free beds for the poor, for the next three years. [Mirror.]

A GOOD STEWARD.

Thomas Mann was a common working waterman on the river Thames, plying at Irongate Stairs. During his life, he was known as the honest waterman; and not less distinguished for liberality than for integrity. A constant friend to the poor, he was also a frequent donor to religious institutions; and when lately gathered to his fathers, at the advanced age of seventy-five, he bequeathed the following sums:—To the Church Missionary Society £100 3 per cent. London Missionary Society 100 do Baptist Missionary Society 100 do Home Missionary Society 100 do Irish Evangelical Society 100 do Religious Tract Society 100 do British and Foreign Bible So. 100 do London Female Penitentiary 100 do Spitalfields Benevolent So. 100 do The Lying-in Charity 50 Money Wesleyan Missionary Society 50 do Bethel Union for promoting religion among Seamen 50 do Char. Sch. of St. Katharine's Tower 50 do Tower Ward Charity School, in which he was educated 50 do

How costly a thing is rice! This man's companions in toil would probably have lacked the means, as much as the will, to place such an offering on the altar of God. Whence came the difference? He had "put on Christ Jesus," and therefore made no provision for the flesh, "to fulfil the lusts thereof."—*Christ. Guardian.*

Ebenezer R. Dexter, Esq. who lately died in Providence, (without issue) has left the whole of his real and personal estate, with the exception of a few small legacies, to the town of Providence, for the benevolent purpose of erecting an asylum, and supporting the poor in a way that shall ameliorate their condition. His property is estimated to be worth about \$60,000.—*Gaz.*

FAITH WITHOUT WORKS.

At a Boarding School in the vicinity of London, a Miss —, one of the scholars, was remarked for repeating her lesson well; a school fellow, rather idly inclined, said to her one day, "How is it that you always say your lessons so perfectly?" She replied, "I always pray that I may say my lesson well." "Do you?" says the other, "well then I will pray too." But alas! the next morning she could not even repeat a word of her usual task. Very much confounded, she ran to her friend, and reproached her for having deceived her; "I prayed," said she, "but I could not say a single word of my lesson." "Perhaps," rejoined the other, "you took too pains to learn it." "Learn it!" learn it!" answers the first, "I did not learn it at all, I thought I had no occasion to learn it, when I prayed that I might say it!"

How many prayers are offered for the heathen, and for missionaries, by those who never give a cent or lift a finger to convert them? How many pray for a new heart—that God would convert them—that they may grow in grace, and finally be fitted for Heaven, who like the little girl never study their lesson? [Rel. Intell.]

ORDINATIONS.

At Newburyport, August 11th, Rev. Wm. FORD, was ordained as colleague with Rev. John Giles, pastor of the second Presbyterian Society. Introductory prayer by Rev. B. Sawyer, of Amesbury; Sermon by Rev. Wm. Jenks, of Boston; Ordaining Prayer, by Rev. G. B. Perry, of Bradford; Charge by Rev. J. Milmore, Newbury; Right hand of fellowship, by Rev. S. P. Williams, Newburyport; Concluding Prayer, by Rev. J. Milmore; Benediction, by Rev. Mr. Ford.

On Sunday, Aug. 2, Rev. Jos. S. CHRISTMAS, was ordained pastor over the American Presbyterian Society of Montreal, in St. Andrews' Church. Rev. Dr. Cox gave an impressive charge to the Pastor. The service was closed by a charge to the members of the congregation from Rev. Mr. Patton. The three Rev. gentlemen who officiated belong to the Presbytery of New York.

The ladies of the American Presbyterian Society have deposited in the hands of Chas. Bancroft, Esq. Treasurer of the Montreal Auxiliary Bible Society, the sum of £10 Currency, for the purpose of constituting the Rev. Mr. Christmas a member of that Society for life.

Installation.—June 23, 1824, the Rev. PERRY PRATT was installed over the church and society in Geneva, Ashabula county, Ohio. Rev. Hervey Cox preached the sermon. Rev. Joseph Badger offered the installing prayer. Rev. Giles H. Cowles, D. D. gave the charge to the pastor. Rev. G. Sheldon gave the right hand of fellowship; Rev. J. Leslie gave the charge to the people.

The corner stone of the First Baptist Church in Louisville, Ken. was laid on the 23th ult. with Religious and Masonic Ceremonies. An arrangement had taken place between the members of the Baptist Church and the Masonic Fraternity, to erect a building which will accommodate each other, and afford to the Masons a comfortable and commodious room in the upper story for their meetings.

The Rev. Salmon Giddings of St. Louis, Missouri, is on a visit to the Northern and Eastern States, soliciting contributions to aid in completing the erection of a Presbyterian church in that city.

NAVY CHAPLAINS.

The venerable preacher at the Marine's church in Philadelphia, stated on the last Sabbath in July, that several seamen belonging to the North Carolina, 74, now under sailing orders, had expressed an earnest desire to have a pious devoted chaplain to accompany them. The terms "pious," and "devoted," as applied to chaplains, may to some of our readers appear superfluous, but they will be better informed when they are told, to the shame of our nation, that our navy has long employed and does now employ Chaplains who are not men of God. It is a fact that remonstrances have been made on the subject by seamen, who complain that in the course of long voyages on board our national ships, they have never heard from the lips of these faithless stewards of God's mysteries, a single word of religious instruction. Ought this to be? Shall the poor mariner who stands in need continually of precept and example from his officers to encourage him in duty to his Maker, be deprived of both? How is religion scandalized by such conduct? What a fearful reckoning awaits the Christless, careless chaplain, who sees the sailor shipwrecked on the rock of unbelief, when a word in season from his lips might have been blessed to his deliverance.—The British are engaged in this subject, and are supplying their public vessels with pious chaplains, who care for the souls of their fellow men, and the consequences of this course will be seen, we trust, in a greatly increased number of godly minded sailors. *Ch. Gaz.*

At the Old Bailey, lately William Campion was convicted of publishing a profane and blasphemous libel on the Holy Scriptures and the Christian Religion, and was sentenced to three years imprisonment in Newgate. Richard Hassall was found guilty in the same court of a similar offence, and was sentenced to two years imprisonment, and to enter into his own recognizance in £100, to be of good behaviour during his life.—*London paper.*

The Students at a private School in England have recently subscribed and paid \$200 for the assistance of the Greeks.

Paris and Lyons furnish 6000 children each, for the founding hospitals, every year.

To Correspondents.—If "T—t" will favor us with his name, we will cheerfully insert his communication—though a direct application to some Missionary Society is the only way in which he can gain his object.

POLITICAL.

FOREIGN.

From Africa.—The schooner Fidelity West, has arrived at Baltimore from the Coast of Africa. At the time she left Messurado, the Colony was in a flourishing condition, and trading peaceably with the natives.

From Colombia.—Bogota papers to the 1st July have been received. They give but little news. An extra contribution had been levied on all the citizens of the Republic, including the Clergy and corporations, of a quarter of a dollar on every poll, male and female; and the same sum on every fifty dollars of capital over fifty dollars. The process of collection was summary; and the contributions were not to interfere with the ordinary taxes. A treaty of amity between the governments of Colombia and Buenos Ayres, had been ratified. The best understanding appeared to exist between the British Agents and the Government; and no complaint appeared to be made of the tardiness of the British Government in formally acknowledging their independence.

The United States continued to be highly respected, and denominated the classic nation of the Western Hemisphere.

It had been proposed to abolish the perpetuity of the vows of females who take the veil, and to allow them to renew them every third or fourth year, or to rejoin society.

Steam Communication between Great Britain and America.—A meeting, to take into consideration the expediency of attempting to establish such a communication, was held in London on the 26th of June.

LORD BYRON.—The following letter, extracted from the *Trieste* Green, a paper published at Missolonghi, redounds to the credit and honor of Lord Byron. But the proud Turk did not condescend to answer it:

To his Highness JESSEF PACHA, Governor of the Provinces of Aidin and Satehcan, and Commander of the Ottoman Armies in the forts, &c.

Your Highness—A vessel with some of my friends and domestics was taken some days ago to the forts by a Turkish frigate, and released by order of your Highness; I give you thanks, not for having released a vessel which, bearing a neutral flag and being under English protection, you had no right to detain, but for having treated my friends with the greatest courtesy while they were in your power. Hoping to do something agreeable to your Highness, I have requested the Greek Government here, to place at my disposal, four Turkish prisoners, which has been politely granted me. I therefore send them free, to your Highness, to return your civility as far as lies in my power. They are sent without any conditions; but if the affair can deserve a place in your memory, I will merely request your Highness to be pleased to treat with humanity any Greeks who may be now, or may hereafter fall into the hands of Mussulmen; since the horrors of war are sufficient of themselves, without adding on either side, greater rigor in cold blood.

I have the honor to be, &c. &c. BYRON.

Missolonghi, Jan. 23, 1824.

A Dr. Thornton has projected a balloon, and solicited subscribers at ten guineas each, to patronize his scheme. He describes this new vehicle as having wings and a tail, worked by a steam engine and mechanical powers; made to ascend and descend at pleasure, and to travel 100 miles within the hour, in any direction, and to carry letters and persons to any distance. *London Pa.*

A famine has existed in Galway, Ireland, and Government had sent Agents with supplies. There is no want of food in Ireland—but a want of the means to buy it.

The body of the Queen of the Sandwich Islands has been embalmed in England, to be sent to her native place.

In Ancester, U. C. lately, a boy swallowed a garter snake three feet long; but voided it without receiving any injury.

DOMESTIC.

NAVAL.—Lt. Com. PIRKHAM, of the United States schooner *Beagle*, arrived in New-York, has reported to Com. FORTER the particulars of her late cruise in the West India sea, &c. She did not fall in with any pirates, but afforded protection to a number of British as well as American vessels, and conveyed despatches to the British commanders, on the subject of the protection of commerce. He also announces the death, on the 30th of July of Lt. N. L. MONTGOMERY, late Commander of the *Beagle*, and of the appearance of yellow fever on board of her—of which six persons including the commander, died; that more than half the crew were attacked by the disease, and that the writer was so debilitated in his right arm, by the violence of the attack, as to be unable to sign his name to the report. Most of the crew had recovered. He assures the Commodore that the disease did not arise from any local cause, and considers it to have originated from the unhealthiness of the climate, & the ports they lay in.

The Great Western Canal.—Up to the 1st of Aug., the toll amounted to one hundred and thirty thousand, six hundred and seventy-two dollars. During the same period last year, it amounted to forty-two thousand and thirty-six dollars, leaving a balance of eighty-eight thousand, six hundred and thirty-six dollars, in favour of this year. The eastern section was not open until the middle of October last; after which, the navigation was soon interrupted by the giving way of some part of the work. We have no doubt that when the canal is completed, the toll will be not less than six hundred thousand dollars the first year after, and there will be always an increase in proportion to the population of the country. *N. Y. Com. Adm.*

Indian Visitors.—On the 11th inst. a company of Indians arrived in New York from Washington and Philadelphia, and took up their lodgings at the Exchange Coffee House, corner of Nassau, and Fine-streets. The party consists of 24 persons, viz. 6 chiefs and warriors of the Souky or Sturgeon tribe; 4 chiefs and warriors and 3 squaws of the Musquaky or Fox tribe; 2 Piankashaw chiefs; 3 loway chiefs and 1 loway squaw; Menomene warrior; 2 Chippeway chiefs and 2 of the Sioux tribe. Some of these tribes inhabit the banks of the Missouri, and others are located in the neighborhood of the upper Mississippi and Lake Superior. They are accompanied by Gen. William Clark, and Messrs. Taliaferro and Kennerly, Indian Agents; by Messrs. Blundau, Henry, Vasquez, Dashway, Hesso and Dixon Interpreters. The tribes all speak different tongues. We understand that in a few days they will leave the city for Albany, pursuing their route by the way of Buffalo and Detroit to their several tribes. "They are nearly all advanced beyond middle age," says the *Daily Advertiser*, "and are remarkably large and well made men, and, for Indians, quite fleshy. The females are quite diminutive compared with the men. Their dress is the common costume of their nation, their faces variously painted, and the heads of some of them decorated with painted feathers. Several of them are closely shaved, and have no hair upon their heads except the crown, from which a lock hangs down their backs."

Murder.—A most cruel and unprovoked murder was committed on the 15th ult. by Norman Urton, of Hampshire county, Va. on the body of his female slave Fanny. Urton has made his escape, and is now going at large. The governor has offered a reward of 150 dollars for his apprehension.

Casualty.—On the 13th inst. Mr. Dudley Hordford, of Geneva, N. Y. through mistake, drank a small quantity of diluted potash; the effects of which resisted all medical aid, and soon after terminated his existence.

In Pennsylvania, John Zimmerman has been sentenced to death for the murder of his daughter. His Counsel ineffectually moved a new trial be-

cause one of the Jury absented himself the night before the verdict was brought in.

GEN. LA FAYETTE ARRIVED.

He embarked at Harve July 13, on board the *Cadmus*, with his son *George Washington Fayette*, and arrived at New-York on Sunday last. By invitation from the Vice President of the U. S. the General and his son first landed on Staten Island, and became his guest.

At 11 o'clock, a steam boat proceeded to Staten Island, with Gen. MORTON, and several members of the Common Council, to greet his arrival, and communicate the arrangements that have been made. The General received company during the greater part of the day.

Monday forenoon, they were received at the city, escorted from the Island by the officers of the U. S. army and navy, the Generals of Militia, the President of the Chamber of Commerce, and a Committee from the Society of Cincinnati. They were accompanied with steam-boats, all decorated except that in which *La Fayette* was embarked, which was only to have the flag of the U. S. and the flag of New-York,—bands of music being in each. The General's embarkation was announced by a salute from Fort La Fayette and the steam ship *Robert Fulton*. The forts in the harbor saluted as the vessels passed. Bells of the city rung from 12 to 1 o'clock. The portrait room of the City Hall is appropriated to *La Fayette*, where he will receive the visits of such citizens as are desirous of paying their respects to him.

A letter from a gentleman in New-York, to his friend in this city, contains the following interesting particulars relative to *La Fayette*.

"I have just returned in the steam boat from Staten Island, and take the earliest opportunity of informing you of the arrival of *La Fayette*. He is at the house of Vice President Tompkins. I have been introduced to him, and was really delighted with his affability. His dress is a blue coat, yellow vest, and black pantaloons, which come down over his shoes so low as to hide his stockings—he is lame in his left leg, and walks upon the side of his foot. He is, I should think, over six feet high, stoops a little—of sandy complexion—speaks broken English, and has the appearance of a Frenchman both in looks and politeness. He is excessively fond of pleasantry."

"During my conversation with the General, he spoke in the highest terms of Boston and its vicinity. The committee requested him to stay at the island until Tuesday, but his answer was, 'I cannot, for I wish to be in Boston, that I may visit Cambridge on Commencement day, where I shall meet many of my old friends. You no doubt know my attachment to you all: I am heartily glad to see you—but must make a visit immediately to Boston, and will return again.' His son, *George Washington*, looks to be about 45 years old—there is nothing very prepossessing in his appearance; but I think the good ladies of your city may be pleased with him notwithstanding."

The Mayor of Boston has by hand bill given notice that he has received official information that GENERAL LAFAYETTE, will be in Boston on Monday next, and that the arrangements for his reception will be announced on Saturday.

Damage by Lightning.—Within a few days various parts of the country have been visited by heavy thunder gusts, accompanied with copious showers of rain, and attended with loss of life and property.

On the Hudson a storm was experienced on Monday the 9th, said to have been the most violent in the recollections of 60 years. The thunder was extremely heavy and lightning rapid and continuous. Two dwelling-houses in Tarrytown were struck and much damaged, and a young lady severely injured. A barn belonging to George Comb, Esq. full of grain and hay, was set on fire, and consumed, and endangered an adjacent dwelling house, although the rain descended in torrents. In the same vicinity another dwelling, & a young man, were struck and injured. The wind was very violent for a few minutes.

In Fairhaven village, Bristol county, the Meeting house was struck on Tuesday morning, and damaged to the amount of \$500. The fluid first struck the weathercock, and descended to the building. It is not said whether there was a rod to the edifice, or not.

On Monday a barn was struck in New-Scotland, N. Y. and, with its contents, was consumed.

On Friday the Kingston Cotton and Woollen Factory, was struck and wholly consumed.

On the 8th a house in Dover, Pa. was struck, and the son of the owner, 10 years old, killed.

A barn in Kennel, N. V. was struck on the 3d instant, and consumed with all its contents.

A barn belonging to Mr. Asa Woods, of Ashburham, was struck on Monday the 9th, and was consumed, with 10 tons of hay and some lumber.

The house of Mr. Osborn, of Acton, was struck on Monday last week, but not essentially damaged.

A stable belonging to James Turner, Esq. in Baltimore county, was struck, and consumed. Nearly 100 hogs were stunned by the shock, and laid apparently dead for some hours, when they recovered and exhibited no signs of bodily injury.

In Russell, in this State, three cows and a bull, belonging to Mr. Loomis, were killed; in West-Springfield, 17 sheep belonging to Mr. Leonard; and in Granville, the tavern of Mr. Parsons, & the house of Mr. Church, were struck and damaged.

At the southward, the storms were attended with hail. In Gettysburg, Penn. from 7 to 10,000 panes of window glass were broken, and much grain destroyed. Some of the hailstones were so thick as to be 15 hours in dissolving.—In Egypt, N. J. a similar destruction took place.—*Continued.*

New York, Aug. 12.—On Sunday morning last, about one o'clock, Mr. James D. Merritt, of the Purchase, set off in haste to call a physician to his wife. When within a quarter of a mile of the Saw Pit, where the doctor resided, the horse fell, and broke the thigh of Mr. Merritt, in a shocking manner, and immediately walked a short distance towards a house; but, apparently satisfied that the cries of his master for assistance from the family, at that hour of the night, were unavailing, returned, and bent his head downward, inasmuch that Mr. Merritt was enabled to lay hold of the mane of the horse, and after a struggle of 20 minutes, as he thinks, succeeded in getting the foot of the well leg, in the stirrup, and the broken one across the back of the horse. During this time the faithful animal remained perfectly still; and Mr. Merritt being thus reinstated upon his horse, tho' suffering the most excruciating pain, rode to the house of the physician, where his thigh was immediately set, and the doctor despatched to the relief of his family.

The Sea Serpent.—Mr. Ruggles, a Rhode Island gentleman of veracity, residing on Plum Island off Newburyport, with his family for the benefit of sea bathing, has published, that on Wednesday last week, he had a full and distinct view of our old visitor the Sea-Serpent; and his description of the animal agrees in all essential particulars with the former accounts of its appearance. Mr. R. saw only his head, and about 30 feet of his body; and the air being clear, and the water calm, he thinks he could not be deceived in the appearance.

CITY AFFAIRS. In the Common Council on Monday, the Directors of the House of Industry made their annual exhibit of the affairs of that Institution. The expenditure of the year \$14,937, 43 cents, being an excess of \$1937, 43 cents over the appropriations; which sum has been transferred to expenditures on the House of Correction. It recommends some further improvement of the Institution.

At the August term of the Municipal Court of the city of Boston, a retailer of spirits was sentenced to pay fine and costs, for keeping open his cellar—and entertaining persons therein on the Lord's day.—A Truckman was sentenced to pay a fine and costs (about 30 dollars)—for un-

mercifully beating his horse over the head, body and limbs, with a large stick. It appeared by the evidence given to the Jury, that a truck drawn by two horses, was loaded with about a ton and a half in weight, and while the truckman was driving the team up a very steep place, at the side of Fort Hill, the horses, unable to reach the top, ran back, and the cruel beating was then commenced.

POLICE COURT.—Tuesday Afternoon.

The Hon. Mr. QUINCY, Mayor of the City, was brought to trial on the complaint of ASABEL DRAKE, carter, for galloping his horse so as to endanger "persons standing or walking in the streets, lanes, and alleys." It appeared in evidence, that the Mayor on Wednesday week, galloped his horse through Sea-street, at 7 o'clock in the morning; and two witnesses testified that the gallop was manifestly dangerous to persons who might be passing through the streets at that time. The Mayor, though he pleaded not guilty, (because he considered his riding not to be dangerous to the citizens) yet expressed his desire to be fined by the Court, in order to show that no individual could be placed above the law;—that viduals appointed to execute it were equally as amenable to its penalties as every other person; and that every one, whatsoever might be his situation, must expect to incur a fine upon being proved guilty of driving at an immoderate rate through the city. Justice ORSE summed up the case, and after dilating upon the circumstances, fined the Mayor the sum of \$2 and costs, amounting to \$6.84 cts. We ought to add, that at the time mentioned, the Mayor was engaged on public business, was hastening to meet a committee, and that there were very few persons in the street.

DEATHS.

In Boston, Mr. James Howe, 67; Mrs. Mary Doggett, aged 89; Sarah, wife of Mr. James Hutchinson, 45; Mr. Ebenezer Moulton, 56; Mr. William Graham, formerly of Dedham, 81; Mr. Nathaniel Emmons, jun. 32; Mr. Daniel North, 57; Mr. Walter B. Handford, of New York, 34; Mrs. Mary Comee; Edmund Harri, Esq. 79; John, son of Mr. S. P. Taylor, 8; Mrs. Eliza Ann, wife of Mr. Joel Stone, of New York, and daughter of the late Andrew Sigourney, Esq. of this city, 26; Frederick Augustus, 2d son of Mr. Zebadiah Spear, 9; John Brooks, son of Mr. John Darling, 3; Mrs. Eliza Fairbanks, wife of Mr. Otis F. 34; suddenly, Mrs. Elizabeth Newcomb, 60.

In Charlestown, Mrs. Elizabeth Bowman, 38; Mr. Joel Hager, jun. 31.—In Salem, widow Hannah Atkinson, 73; Mr. Joseph Andrews, 62; widows Jane Jelly, 52; and Mary Hanson, 61.—In Beverly, widow Abigail Cox, 50.—In Worcester, Mr. Clark Johnson, 56; Mrs. Mary Gleason, consort of Mr. Jonathan G. 73.—In Mendon, Henry Thayer, Esq.—In Harvard, Captain John Farwell, 46.—In New Bedford, Mr. Zachariah Hillman, 66; Mr. Daniel Ricketson, 79. In Newport, Rev. DANIEL JOHNSON, Alcantaria of Princeton Seminary, in the bloom of youth.—In Northampton, Mr. Enoch Phelps, 70.—In Dedham, Mr. Joseph Lewis, 50. While standing, in apparent health, at the door of a neighbor, he suddenly fell to the floor, and expired without a struggle.—In Providence, of apoplexy, Mr. Ebenezer B. Morse, 40; he was a native of Westborough, graduated at Dartmouth College.

In Shirley, Capt. Artemas Longley, 37.

In Berwick, Me. killed by lightning, widow Worster, 63.—In Shaker village, Cateborbury, Nancy Baker, formerly of Boston, 22.—In Locke, N. Y. Rev. JESSE DRAKE, formerly of Taunton.—In Westchester county, N. Y. Dr. William Adams 69.—In Lebanon, N. H. Mr. Zalmon Aspinwall, 63, one of the first settlers of the town.—In Baltimore, Zebulon Hollingsworth, Esq. 63.—In Norfolk, Dr. Wilmot F. Rogers, of the U. States navy, 63.—In Halifax, N. C. Mr. William Lewis.—In Sherburne, S. C. Mr. David Edwards, late of Salem, 24.—In Baltimore, Capt. John Campbell, of the Union Line Steam boat Philadelphia.—In Washington, Penn. Parker Campbell, Esq. 53.—In Georgetown, Ken. Hon. William Warren, late a Circuit Judge of the State.—In Mobile, Alabama, 13th ult. William A. Fales, Esq. late of this city, 34.—In New-Orleans, Mr. William Smith, of Mass. Died in Ashley on the 29th ult. Rev. CONRAD WATERS, in the 76th year of his age. Upon examination after death, the brain exhibited a peculiar diseased appearance resulting from an affection which had evidently been of long continuance, and by which his intellectual faculties were somewhat impaired. He had for several years ceased to officiate in his professional duties, but those who knew him best will cherish his memory with esteem and affection. During some lucid intervals in the last hours of his life, he manifested perfect resignation to the will, and confidence in the mercy of Him, who "seeth not as man seeth," but who "searcheth the heart."

Six hours after her father, Mrs. SUSAN H. W. RICHARDSON, daughter of Rev. C. Waters, died at Cambridge in the 37th year of her age.—*Com.*

JAMHERST ACADEMY.

THE Trustees have concluded, in view of the increase of scholars in the Languages, that it is inexpedient to continue the Female department. Their wish is, and from the encouragement they have had, they calculate to make it a Classical Seminary of high order. The tuition will be four dollars a quarter. The Academy will continue under the former Instructors, DAVID GREEN, Principal, and L. S. SNELL, Assistant, with such other aid as the number of scholars may render necessary. Aug. 19.

HISTORY OF ALL RELIGIONS.

JUST received, and for sale by LINCOLN & EDMANDS, No. 63, Cornhill, *The History of all Religions*, as divided into Paganism, Mahometanism, Judaism, and Christianity—with an account of Literary and Theological Institutions, and Missionary, Bible, Tract, and Sunday School Societies; with a general list of religious publications, accompanied with a frontispiece of six heads. By David Benedict, A. M.

Persons who wish for a concise view of the religious state of the world, will here find an interesting treatise on the subject, embracing much new and important information.

SACRED GEOGRAPHY, a new and valuable work for schools, just received. Aug. 21.

UFFOLD'S LOGIC.

JUST received and for sale by R. P. & C. WILLIAMS, Cornhill square.—An Elementary Treatise on Logic, comprising the essential principles and different modes of Reasoning, in the form of Question and Answer. By Ezekiel G. Ufford, Esq. The work has been highly recommended by Professor M'Vicar, of Columbia College, Dr. Yates of Union, Dr. Park of Brown's, also, by Dr. Spring, Mr. Whelpley and Mr. Barnes, of New York.

CONVERSATIONS ON NATURAL PHILOSOPHY.

LINCOLN & EDMANDS, having made arrangements with the Author of the Questions and Notes, have in press and

POETRY.

From the American Sunday School Magazine.

VERSES

Suggested by reading the first number.

I passed a field where thistles grow,
Where stones and thorns appear'd;
The useless down around me flew,
Nor fruit nor flower was rear'd.
Again I passed the self-same field,
And rich perfume blew there;
The garden flowers their sweetness yield,
Young trees rich blossoms bear.

Surprised to see the wondrous change,
I traced the gardener's hand;
Labour and skill, 'twas nothing strange!
Improved the wasted land.

The sun from Heaven's tender dew
Assist the labourer's toil;
And skill with richer earth renews
The former barren soil.

Thus many a bleak and moral wild,
In mental wastes have been
Throughout our land, where mercy smil'd,
And Eden now are seen.

The Sunday schools possess a charm
To draw young wand'ers near,
Darkness and vice did once alarm;
Now fountains of faith appear.

The Saviour smiles, the Spirit draws,
The youthful heart believes;
And by the Covenant, and the Cross,
The hope of heaven receives.

To make each state a garden grow,
Let union still prevail;
And we, as the glad tidings flow,
Shall tell the welcome tale.

New-York, July, 1824.

HYMN

Congregation.

We give thee thanks, Almighty Lord,
Who art, and wast, and still shalt be;
That thou, in majesty, dost reign
From land to land, from sea to sea.

Lo, in our day we see fulfilled,
What saints of old long waited for;
The savage and the pagan learn
To know thy name, and to adore.

O let the kingdoms of the earth,
To thee their majesty resign;
Repress their strife; and let them learn
All power, in heav'n and earth, is thine.

Pupils.

We give thee thanks that thou hast cast
Our lot, where we can learn thy will;
O teach our memories to retain,
What our kind teachers would instill.

Teachers.

Be thou our guide, our light, our strength,
And warm us with a heavenly ray,
Then, in thy fear, with hope serene,
We'll teach unthinking youth thy way.

Together.

Hosanna! thee we ever hail
Our Saviour, our eternal friend;
Haste now thy coming—make us thine,
While time shall last, when time shall end.

Washington City, 1824.

J. G. H.

MISCELLANY.

CHOCTAW SCHOOLS.

Notices of Female Pupils in the School at Mayhew,
taught by Miss Burnham.

[Miss Burnham, who teaches the girls' school at Mayhew, was requested by the Corresponding Secretary, to communicate in writing some facts respecting her pupils, which she had related verbally. In compliance with this request, she has since forwarded the following statement.]

It has been interesting to witness the affection, which the parents and children have manifested towards each other. One who entered the school in Dec. 1822, and was named *Mary Reed*, would be almost inconsolable when her parents left her; and would, for some time, go and sleep alone, where her mother had slept, (notwithstanding it was very cold,) rather than sleep with her associates. Her father once came to see her, and brought her many good things, and a new frock; and told her that her mother would not come to see her any more, if she cried at the time of separation. When her parents came again, and were about to go away, Mary shook hands with them, and then went and leaned her head on her teacher very affectionately, which her parents saw, and smiling said, "She is your daughter." They all parted very cheerfully. During vacation Mary was sick, and was brought here to be taken care of. It was gratifying to be made instrumental in affording relief; and to have evidence that her parents placed so much confidence in us. They are very tender of her. When one of the girls troubled her, a native woman saw her shed tears, and carried the news to her mother, who came after her immediately to take her out of school, saying "Mary is my youngest daughter, and I don't want to have her cry." Mary at first refused to go, but her mother over-persuaded her. The circumstances were explained to her mother, and she left Mary in school and appeared satisfied. Such circumstances render it difficult to govern the school. Mary sometimes appears anxious about the health of her teacher and says, "Are you sick, Miss Burnham? Do the girls trouble you? I don't want to trouble you."

Isabella Porter's mother, when about to leave her children, was told, if her daughter saw her go away, it would probably make her feel bad; for which reason she was requested to go and not see Isabella again. Her countenance changed, and she hesitated some time—then looked cheerful and said, "My things are in the school room; if Isabella can be taken away, until I can get them, I will go and not see her." She took her things as agreed, and went out. As she passed the window, the tear of affection stole down her cheek. Isabella is a good scholar, possesses much of the native cunning, and appears to have a pleasant disposition.

Ann Maria Tappan also appears to be well disposed, is pleasant; has been absent so much that she talks but little English; did not return when the last term commenced, because her parents thought it necessary to have her stay at home, and cry two or three months longer with them on account of the death of her brother. She reads in the Testament.

Hannah Franklin Bradshaw had been in school but a few weeks, when the following incident occurred. Some little cakes were received in a box from the north. Two of the cakes were distributed amongst 26 girls. Each took her share, and appeared very happy, until Hannah, with tears running down her cheeks, handed her mouthful of cake to the one who gave it to her. Inquiry was made if she was sick? "No." What troubles you? "I have a little sister at home and she has no cake; I don't want to eat cake when my sister has none." On being told that her sister should have something, when opportunity presented, she concluded to retain her portion.

Frutilla Townley, the "little sister," referred to in the preceding paragraph, is now at school, has learned her letters, and appears to be a bright girl. When she arrived, Hannah did not at first know her; but, after looking at her attentively some time, went to her with hasty steps, took her hand, and they both wept, manifesting all that affection and sensibility of heart, which those in more advanced years, and of a more refined education are capable of. One evening after returning from prayer-meeting, I heard Hannah repeating the Lord's prayer, for Frutilla to repeat after her.

One cold morning two girls came to the door. They had walked 55 miles; were very thinly clad; and had nothing on their heads or feet. Their grandmother, and the mother of one of the girls, came with them. Shivering with cold, partly bent over, they were beckoned into the school-room, and pointed to a seat. They soon assumed their native dignity and independence. One cold evening the eldest was in tears. Inquiry was made to know the cause. The answer was, that she chose to sleep on the floor and not on the hunk bed; for her brother had no blanket and slept on the floor. She was persuaded to go to bed, with the promise that her brother should have a blanket. At another time she said the girls troubled her, and the teacher did not prevent them,—she thought the teacher did not love her as well as she did the other girls; and she meant to go home. Her cousin replied in Choctaw with earnestness, "If Miss Burnham did not love us, she would not have left her home, and brought so many good things for us. I love her, and I shan't go home."

The grandmother heard that the missionaries would take land from the Choctaws, for educating their children; and therefore sent for her children to go and see her about two miles distant, (pretending to be sick,) and took them away 55 miles. It appears the girls were discontented at home; and, for some reason, they were brought back. The one who had expressed such attachment for her teacher, was at first timid, but soon clasped her arms round her instructress and said, "I so glad—I want to see you so much, I most cry."

Nor. 5, Evening. The girls while at work were conversing in their own language, and were desired to speak English. One of them, who could speak but very little English, requested that the one, who was talking, might go through with what she had to say; for she was interpreting the hymn that they had been repeating about the crucifixion and ascension of our Saviour. When the youthful interpreter had done, she took the Bible, and selected some appropriate passages of Scripture, and read to the other children about Christ's being crowned with thorns and crucified, his rising again from the dead and saying to his disciples, "Go into all the world, and preach the Gospel to every creature;" and added, that this was the reason missionaries came hither. Then she took Emerson's catechism and turned to the place where Christ was represented as being crucified between the two thieves, and said one of the thieves repented of his sins. Then showing the picture to her instructress, she said, "Which of the thieves became good? I think it was the one on the right hand."

Nor. 13. One of the girls complained, that another had spoken improperly to her. The teacher inquired what was to be done, if such large scholars set such an example for the others. (The girls were 9 and 10 years old.) One immediately said, "Please to forgive them, Miss Burnham." "Will that do? And suffer them to go on in this way?" She thought not. Inquiry was made of several others, what it was best to do. The reply was, "We do not know; the teacher knows best." "Shall each of them have a discredit mark?" To that a number assented. It was then inquired of the offending parties, if they would forgive each other. One chose that the other should have discredit. The teacher said no more; and one of the girls observed, "If we do not forgive each other, our Heavenly Father will not forgive us." Then she explained the meaning of the petition, "Forgive us our debts as we forgive our debtors," in Choctaw to the unforgiving one; to which the greatest attention was paid by the whole school.

No one can have an idea how interesting such scenes are, unless they could be placed in the midst of the circle, see the fixed attention, and observe their inquiring minds.

When it was told the children that if they should repent of their sins, and love God, they would go to heaven where they would be happy, and never feel any more pain—never be sorry or cry any more, one of the dear children inquired; "If you should go to heaven and see all of us go to hell, should you not be sorry?"

Dec. 26. The girls were disposed to make many serious inquiries, and many anxious remarks. One said, "When I go to breakfast, my heart feels so bad that I can't eat;" another, "I think so much about my soul, that I can't sleep. When I go away alone I kneel down to pray; the tears come, my heart feels so bad." One in broken English, said to her instructress, "Isn't the Bible a sort of friend to you?" "My mother, when she has been here, has heard the girls say the Lord's Prayer so much, that she has most learned it." "My mother could almost say the Lord's Prayer when I came away; she loves to hear about God. I used to tell her a great deal." "My family all bad. Miss Burnham, you must tell us about these things every day. I forget."

27. After attending prayer meeting, found the girls had spent the evening in prayer, and other religious exercises, and were bringing their meeting to a close, by rising and singing the doxology. They had read, "Remember thy Creator in the days of thy youth," and concerning the crucifixion of our Saviour.

28. Evening. One is now reading the life of Elizabeth Rowe. One committing to memory the 4th Psalm, "Lord, thou wilt hear me when I pray," and another a prayer in the Primer.

March 9. One said, I never viewed things so before, as I have yesterday and to-day. I can't express my feelings. I never before thought that food and every thing came from God.

A number went to another room for religious instruction, but one refused to go, saying, "I am afraid they will ask my feelings, and I have nothing to tell—I don't feel any thing." She was told that she could be excused from relating any of her feelings, and went reluctantly away, saying, "When I look around, and see that others are all Christians, my heart is so wicked I don't like to be there." Afterwards, she often referred to that meeting as being the means of doing her much good. "I never saw my sins so before,—never felt able to pray so earnestly to go to Christ. It seems as if I get nearer and nearer to Christ every day. It seems as if I could never love him enough." At another time—"I have not felt but once to day, that was when I was at supper; something told me, I should not get religion; I should be ashamed of it." On another occasion she said, "Things keep coming into my heart and calling me every way. Miss Burnham, don't you know I have been angry almost all day? Sometimes I want to pray very much and my heart is so hard I can't." "When I think about dying it troubles me, so that I cannot sleep. It appears to me, that if I should be cut down at any time, it would be just in God to send me to hell. I think if I should die, I am so wicked, God would not take me to live with him."

After meeting, one observed, "I never saw all my sins so before. What makes it so, Miss Burnham? When at the dining room if I lay my head upon my left arm, in time of prayer, I can't see anything but ignorance and wickedness; but if I lay my head upon my right hand, I see Christ crucified, and feel happy."

When she was asked, what way Adam broke the covenant of works, she answered, "by eating the forbidden fruit," and then inquired, "If any of us should have been wicked, if he had not eaten it?"

At one time, when a number were deprived of their books for not using them well, they became uneasy, and said to their instructress, "You have told us it was wicked to be idle." After having been visited repeatedly by persons from different parts of the country, who expressed their surprise

* It is not improbable, that the opposition between the right hand and the left hand, expressed above, had its origin in an impression upon the mind of the child from what is said by our Saviour, concerning those who will stand on his right hand, & on his left hand in the day of judgment. *Ed. Her.*

that the scholars had made such proficiency in so short a time, the girls became surprised in their turn, and a number inquired; "What makes every body talk so? Do people think we can't learn?"

One of the girls observed, "Sometimes I feel as if I could lift up my whole heart in prayer to God and sometimes not at all. It seems as if God takes away one load of sin, and another comes, and God takes that away. Sometimes when I do not think about God all the time, it troubles me so that I cannot rest. And when I see my brother so stupid, it troubles me very much. When I look around on the scholars it troubles me very much to see them so thoughtless." The same girl was asked if she should hate sin if there were no future reward or punishment. Her answer was; "I don't know. I think I should. It looks bad any how."

[At the close of the preceding statements, Miss Burnham subjoined the following letter.]

Sir,—Agreeable to your request I have written a list of the names of those who now belong to the school; and have minutely some of their remarks and inquiries. It is wished not to withhold any thing, that will afford the least satisfaction to those who are laboring in the great and glorious work of sending the Gospel to the heathen; nor by any means, to make the impression that more is accomplished, than we have reason to believe is the fact. I trust our hope and encouragement are not in appearances; but in Him, who commanded that the Gospel should be preached to every creature. Language cannot describe the interesting season, which we have had for a short time. Some, who could talk English, would be conversing with those who could not, and be interpreting to them something about God, often in the most affectionate manner. But how much they have been actuated by the pure and holy religion of Jesus, will be known only at the last great day of retribution. It is hoped, that some will forever sing praise to Him, who died to redeem them. But the situation of these precious souls calls loudly for the effectual, fervent prayer of the righteous. Will not the friends of Zion be alive to the work when they consider; "the time is short,—the cause glorious,—the reward eternal." [Herald.

* This list contains 30 names.

VALUE OF THE BIBLE.

What an invaluable treasure is the sacred volume; and how loudly are we called as individuals to a frequent and studious perusal of it. If God has revealed in that volume all those truths, which it is necessary we should know, and feel, and love, and obey, in order to our attainment of eternal life, how guilty is the ingratitude with which many receive this peculiar token of divine benignity—the presumptuous indifference, with which they cast away the inestimable price thus put into their hands to get wisdom! How many are there, who either neglect their Bibles altogether, or but occasionally, and carelessly turn over the sacred pages, to gratify an idle curiosity—or to pacify an accusing conscience—or to wear away a tedious hour of holy time. How little is generally known of the contents of a book, compared with which, all the productions of human learning and ingenuity are "less than nothing and vanity!"—A book which unfolds the scenes of all futurity—proposes terms of reconciliation between man and his Maker; and directs every honest inquirer in the safe and sure path to glory, honour, and immortality. Here are precepts of infallible correctness and of universal application.—Here is intelligence not only from distant isles and continents, but from distant worlds; most interesting in its nature and most unquestionable in its authority. Here are discoveries, which no geographical researches, or astronomical observations have ever equalled.—Here is biographic portraiture, of which alone the subject is faultless, the resemblance complete, and the hues un fading.—Here is history, which carries us back beyond the first period of measured duration; records not only events, but their causes, not only actions, but their motives; and makes us acquainted, not only with facts, but with their most important relations, and their endless results.—Here is poetry—in all its beauty, sublimity and pathos—unadorned by the pigments of a sportive fancy—the tumult of unhalting passion—or the shadowy forms of a superstitious mythology.—Yet this book lies unopened, while the trifling news of the day, or the still lighter fictions of romance, are eagerly sought and diligently circulated, perused and reperused! Surely the indignation of the Most High may well be aroused, when he sees such trifles preferred before him—when he hears his rational and immortal creatures so distinctly saying to him by their conduct, "Depart from us! we desire not the knowledge of thy ways."

[Rev. Daniel Huntington's Sermon.]

HARMONY OF CHRISTIAN CHARITABLE INSTITUTIONS.

Far be it from us to "boast in our line of things," and magnify our object beyond its relative importance; or in any degree to disparage the other branches of evangelic labour, so extensively carried on in this eventful day. Bible, Missionary, Tract and Education Societies are sisters of one harmonious family; somewhat distinct, indeed, in their several departments of duty, yet perfectly united in their ultimate design, and mutually assistant in its prosecution.

We would not bring back one herald of the cross, from the western wilderness—from India, or from the isles of the Pacific; or stop one mile on its way to that sacred treasury, from which the expense of their magnanimous labours is defrayed. We would not in the least impoverish those depositories, from which Bibles and Tracts go forth, as so many winged messengers, with the silence and almost the speed of a zephyr, to tell the various tribes of men, every one in his own tongue, the wonderful works of God. We would not even pause in our labours to settle the question, whether foreign or domestic missions are most important or most hopeful; or whether Jews or Gentiles shall first behold the blushes and inhale the fragrance of the millennial morning. We see not why those who are resolved to spend and be spent for their brethren, their kindred according to the flesh, and those who are sent across the deep to a people of a strange language;—those who are employed to raise up the tribes of Jacob and restore the preserved of Israel, and those that are commissioned to "call them God's people who were not his people, and he beloved who was not beloved," should not, after apostolic example, and in an apostolic spirit, give to each other "the right hands of fellowship;"—for indeed they are fellow labourers for God. There is work enough for all—there are means enough for all—and, glory to divine power and truth and grace, there is encouragement enough for all.

RIGHTS OF THE CHEROKEES.

Extract from a Communication published in a Georgia paper, signed by JOHN RUCK, one of the Cherokee Delegation, lately at Washington city, dated Oglethorpe, Cherokee Nation, 22d June.

"President Monroe himself says in his communication to Congress, that the Cherokee title was not affected by the compact not diminished in the least. When the compact was made the Cherokees were not consulted or heard in defence, and no concessions have ever been made by them to it. It was a conditional bargain. The government was not and is not bound further than the plain construction of the compact demands. If she thinks proper she may compromise with Georgia, and adjust the claim by pecuniary appropriations (not for the consequent expenses of fruitless negotiation) but for the most beneficial use of Georgia in their contemplated internal improvements. When the lands can be had on reasonable and equitable terms, the United States are bound to make good their promise. It is not promised to Georgia at a certain year, month or day, but the

compact being conditional predetermines indefinite futurity for its accomplishment if it cannot be done on the specified conditions. The government are now told, that the Cherokees have come to an unalterable determination never to cede one foot of land more on no terms whatever. The United States are released from the obligations of their compact as long as this determination endures, and it is this that has extinguished the last spark of legal expectation in the people of Georgia. Time and natural causes have been the conquering enemies to Georgian claims. By them results have been effected which politicians never dreamed of when the compact was made. The benevolence of the United States have made successful efforts to meliorate the aboriginal condition. These measures have been sanctioned by Congress in the appropriation of \$10,000 per annum for promoting civilization among the Indians. They have found upon reflection a better way of expending money than to buy powder and ball for their extermination.—Agriculture, manufactures, mechanical arts and education are now in successful operation among the Cherokees. These are the causes that have defeated the fulfilment of the compact. As for the Cherokee title to their country, they hold it from *Nature, Possession, and Inheritance.* The European Discovery cannot be a paramount title to the aboriginal one, which is prior to it, and incontestible. It is not founded on this natural basis alone, but sheltered by the wing of the numerous guarantees made by the United States to them from the time of Washington to the present. Treaties under the sanction of the United States contain the most inviolable pledges for this protection, and for the honour and magnanimity of the United States, be it told, that it has always been exerted in every emergency. These existing treaties are with the legal acts of Congress, the Supreme Law of the land. *Coercive measures, spilling of innocent blood, and a war of extermination* are military and political tactics too sanguinary and barbarous to be adopted under any other meridian than that of Constantinople. Such principles may prevail among the savage Turks, but they are too gross for the humanity of Georgia, and even to those who have recommended them, we will not urge them as the spontaneous sentiments of their hearts."

BATTLE WITH A LION.

From Burchell's Travels in South Africa.

The day was exceedingly pleasant, and not a cloud was to be seen. For a mile or two, we travelled along the banks of the river, which in this part abounded in tall tall rushes. The dogs seemed much to enjoy prowling about and examining every bushy place, and at last met with some object among the rushes, which caused them to set up a most vehement and determined barking. We explored the spot with caution, as we suspected from the peculiar tone of their bark, that it was, what it proved to be, lions. Having encouraged the dogs to drive them out, a lion which they performed with great willingness, we had a full view of an enormous black-maned lion and a lioness. The latter was seen only for a minute, as she made her escape up the river, under concealment of the rushes; but the lion came steadily forward, and stood still to look at us. At this moment we felt our situation not free from danger, as the animal seemed preparing to spring upon us, and we were standing on the bank, at the distance of only a few yards from him, most of us being on foot and unarmed, without any visible possibility of escaping. I had given up my horse to the hunters, and was on foot myself; but there was no time for fear, and it was useless to attempt avoiding him. Poor Truy was in great alarm; she clasped her infant to her bosom, and screamed out as if she thought her destruction inevitable, calling anxiously to those who were nearest the animal, *Take care! Take care!* In great fear for my safety, she half-rose upon my moving further off; I, however, stood well upon my guard holding my pistols in my hand, with my finger upon the trigger; and those who had muskets kept themselves prepared in the same manner. But at this instant, the dogs boldly flew in between us and the lion, and surrounding him, kept him at bay by their violent and resolute barking. The courage of these faithful animals, was most admirable: they advanced up to the side of the huge beast, and stood making the greatest clamor in his face, without the least appearance of fear. The lion, conscious of his strength, remained unmoved at their noisy attempts, and kept his head turned towards us. At one moment, the dogs perceiving his eye thus engaged, had advanced close to his feet and seemed as if they would actually seize hold of him; but they paid dearly for their imprudence, for, without discomposing the majestic and steady attitude in which he stood fixed, he merely moved his paw, and at the next instant, I beheld two lying dead. In doing this, he made so little exertion, that it was scarcely perceptible by what means they had been killed. Of the time which we had gained by the interference of the dogs, not a moment was lost; we fired upon him; one of the balls went through his side just between the short ribs, and the blood immediately began to flow; but the animal still remained standing in the same position. We had now no doubt that he would spring upon us; every gun was instantly reloaded; but happily we were mistaken, and were not sorry to see him move quietly away; tho' I had hoped in a few minutes to have been enabled to take hold of his paw without danger."

ANECDOTES OF GEN. JACKSON.

Selected from *Waldo's Memoirs of Gen. A. Jackson.*

"In concluding these memoirs I cannot omit to insert a few incidents of Gen. Jackson's life which are not yet embraced in them. "When sitting as a Judge of the Supreme Court of Tennessee, an atrocious culprit escaped from the custody of the sheriff, seized a loaded musket with a bayonet, placed himself in the angle of two stone walls, and swore he would shoot the first and bayonet the second man that attempted to take him. The sheriff ordered ten men as assistants, but they dared not approach him. The sheriff then reported the fact to the Judge. "Summon a hundred men then," said Judge Jackson. It was done. He descended from the bench—approached the culprit with a stern countenance and dignified firmness—seized the musket with one hand and the culprit with the other, and handed him to the sheriff."

In the Creek war, when there was a mutiny in Jackson's troops for want of bread, he invited some of the discontented to breakfast with him, when he treated them and himself with Acorns.

CLERICAL DILEMMA.

The mention of a particular occurrence may serve to humble those who too rashly entered the ministerial duties. A gay young clergyman, who had come to the vicinity of Colchester, meeting the Rev. Mr. Story, the excellent vicar of St. Peter's, in that town, at a friend's house, requested the loan of a discourse, complaining of the task of weekly composition. The good natured divine, according to the request, found among his papers a manuscript of many years standing, and obliged his new acquaintance, who preached it on the following Sunday.

The next morning he was waited on by a poor couple in his parish, who had been so deeply affected by the truths which they had heard, that they had passed in tears a wakeful night, and now implored him to explain more fully some passages which they repeated. Confounded and amazed, he neither remembered these passages himself, nor was able to afford the required explanation. He declared that he had no intention to render them unhappy. But, finding that all his tranquillizing endeavours were ineffectual, he frankly addressed the wondering couple: "My good friends, the next time you go to Colchester, call on Mr. Story, with my compliments, and ask him what I meant when I used that language." [N. Y. Obs.]

Female Ingenuity.—About 18 months since we mentioned that a young lady of Franklin county in this State, Miss Mary Davis, had woven a large banner, entire and perfect. We now record a performance of this young lady, displaying much greater ingenuity.—She has completed a shirt in her loom, (which is a common domestic one,) the collar and wristbands of which are double and neatly gathered. It has shoulder-straps and gussets and the button holes of the collar, bosom and wristbands, are all neatly executed. The garment was commenced at the tail and finished at the shoulder straps. At the distance of three feet, so finely is it woven that it has every appearance of needle-work, but on close examination, the deception is apparent. N. C. Pa.

Velocity of Sound.—A paper has been read at the Royal Society, giving an account of some experiments lately made in Holland, on the velocity of sound, by Drs. G. A. Moll, and A. Van Beck. The experiments were made on the plains of Utrecht; and care was taken to annihilate the effects of the wind. The stations were 9,964 feet apart; and the velocity ascertained by determining the interval between the flash and the report of guns, by means of clocks with conical pendulums dividing 24 hours in 10,000,000 parts. The result was, that at the temperature of 32 degrees, the velocity of sound is 10,897 feet per second.

WESTFIELD ACADEMY.

THE fall quarter in Westfield Academy will commence on the second Wednesday of September next—Mr. Emerson Davis, Preceptor, Mr. Virgil Holland, Assistant, and Miss Elizabeth R. Fiske, Preceptress. Young Gentlemen and Ladies will be instructed in all those branches taught in any Academy in New England. A course of lectures will be given by the Preceptor upon Chemistry, next quarter. Scholars are requested to furnish themselves with *Goodrich's History of the United States*, and *Thompson's Seasons*, for reading books—Morse's Geography and Atlas are used; and Wainwright's French Grammar. Tuition \$3, paid in advance. Board in good families on reasonable terms. Aug. 14.

N. HAMPSHIRE MEDICAL INSTITUTION.

THE Medical Institution of the State of New Hampshire, has been established at Hanover, and is connected with Dartmouth College. The Medical College is a brick edifice, three stories high, containing two Lecture Halls, a Chemical Laboratory, with a full apparatus, and a large cabinet of Minerals; an extensive and valuable Museum of Anatomy; a small Medical Library of a few hundred volumes, annually increasing; and several rooms for Students.

The annual course of Lectures commences two weeks after the College Commencement;—this year on Thursday, the second of September, and continues fourteen weeks. Four Lectures are delivered every day, and frequently five, and extend, on the following branches, viz.—

Anatomy, Surgery, and Obstetrics, By R. D. MUSSEY, Theory and Practice of Physics, Physiology, and Materia Medica, By D. OLIVER, Chemistry, Pharmacy and Legal Medicine, By J. F. DANA, Esq.

Fees for all the courses of Lectures, fifty dollars. Boarding has been engaged for the Medical Class this year, at \$1, 25.

The students are closely questioned at every lecture on the subject of the preceding lecture. The Class is examined every week, by each of the Professors on the subject treated of in the lecture of the preceding week.

By the Professor of Anatomy an important improvement has been made in the mode of teaching Myology, one of the most difficult and laborious branches of the whole study of Anatomy. *Skeletons* are painted with patches of vivid colors upon a white ground, exhibiting the origin and insertion of each muscle, together with the extent of its bony attachment. In addition to these, a complete set of dried muscular preparations exhibiting various muscles painted with colours corresponding with those on the bones. These aids to the memory speak so strongly to the eye, as, in the opinion of students who have made use of them, to diminish, at least by one half, the labour of studying Myology.

An Infirmary, on a limited scale, has been commenced at Hanover, by the Medical Professors. Boarding places have been engaged for patients who may need surgical operations, and for a small number labouring under chronic diseases. Surgical operations and attendance afforded gratis to such patients; and the Medical Class have the privilege of witnessing the operations. From an account lately published, of the resources of the Medical School, it appears, that at the Institution and in the neighboring region, 138 surgical operations have been performed by the Professor of surgery, within 20 months, ending in June. Among these, is a successful operation of Lithotomy, upon a corpulent man 60 years old. A successful case of tying the carotid artery; several operations for strangulated hernia, and for the removal of various and important tumours from the neck, &c. Hanover, N. H. July 30, 1824.

* A sufficient number of sets to supply the annual class.

ELLERBY'S EDWARDS.

JAMES LORING, No. 2, Cornhill, has published a Second Edition of the *Tracts on Religious Affections*—by Rev. JONATHAN EDWARDS; somewhat abridged by the revision of the principal tautologies of the original, and an attempt to render the language throughout more perspicuous and energetic. To which is added a copious Index of subjects.

Extract from the *Edictic Review*.—"To give greater publicity to a work so admirably adapted to extensive usefulness, by compressing it into a cheaper and more readable form, is the design of the present publication; and in the execution of this task, Mr. Ellerby has succeeded beyond our expectations." Aug. 7.

JAY'S FAMILY PRAYERS.

A new and enlarged Edition. WHIPPLE & LAWRENCE, Salem, Mass. have recently out of press, *Prayers for the use of Families; or the Domestic Minister's Assistant*—by WILLIAM JAY, author of *Sermons, Short Discourses, &c.* The Third American Edition, the *Serenth London Edition*. This edition will contain sixteen prayers by the author, not in former editions. Aug. 7.

MEDICAL SCHOOL IN BOSTON.

THE Medical Lectures in Boston, will commence on the third Wednesday in November next, at the Medical School, by Dr. WARREN; Anatomy and Surgery, by Dr. GORHAM; Chemistry, and Medical Jurisprudence, by Dr. CHANNING; Materia Medica, by Dr. BUCKLE; Theory and Practice of Physic, by Dr. JACOBUS. The Massachusetts General Hospital, one of the most active and flourishing institutions in the United States, has received within a few years more than three hundred thousand dollars in private donations, in addition to its previous liberal endowment from the state legislature. The number of surgical operations of magnitude performed in this hospital within the last two years, and nine months, amounts to one hundred and twenty. Gentlemen attending the medical lectures, are admitted gratuitously to the operations, operations and clinical practice of this institution. Board may be obtained at from \$2 to \$3 per week, exceeding one hundred students in the department of the U. States attended the last quarter. A pamphlet containing a particular account of the Boston Medical School, and Hospital, is published for gratuitous distribution, and will be forwarded to any person, on his addressing a letter post paid, to Mr. LEONARD HOLMES, July 10, Office, Boston.